# UNITED CHURCH HERALD

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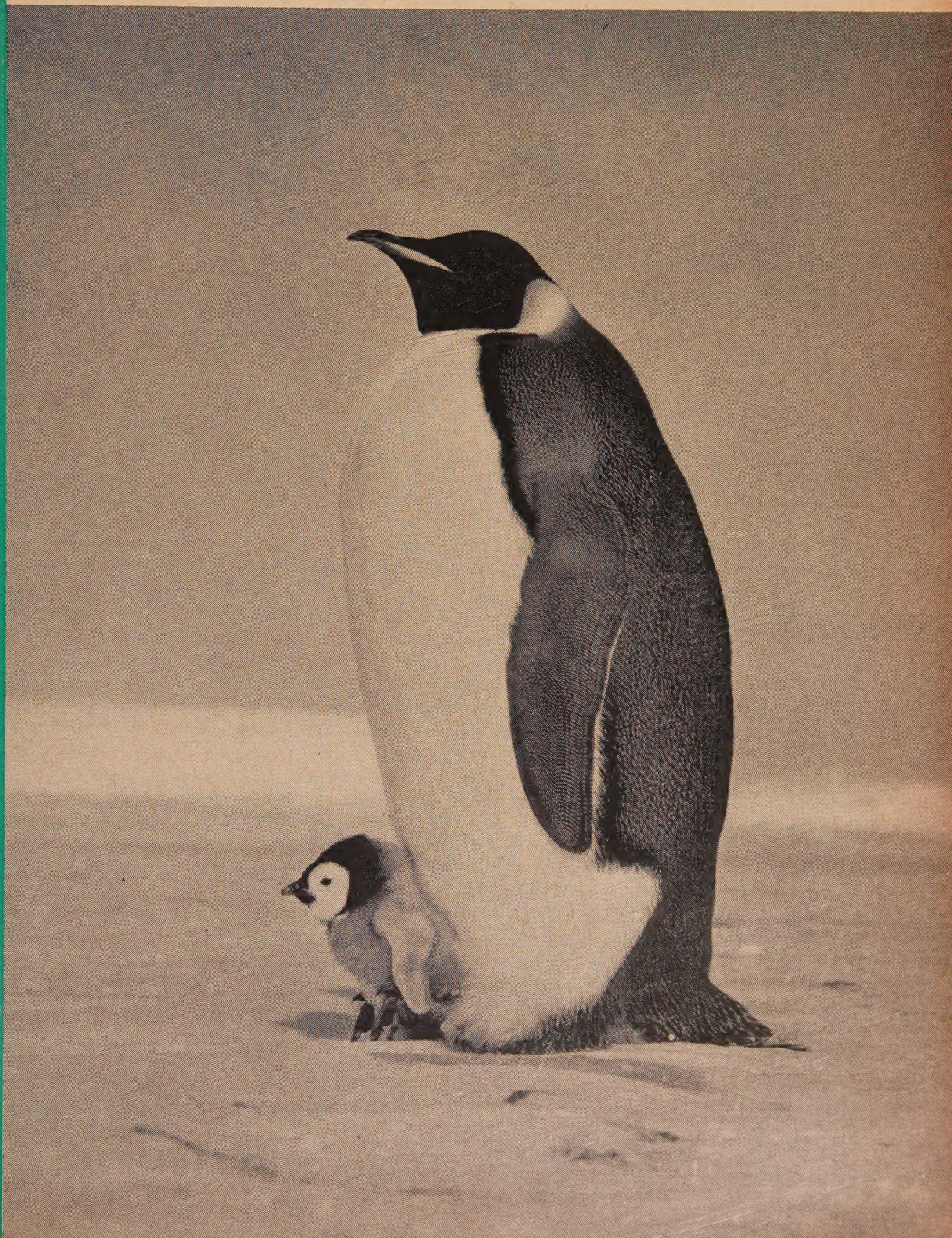
VOL. 3, NO. 6 MARCH 17, 1960



"Even
o the ends
of the earth"
Page 4

# FROM THE CO-PRESIDENTS' VIEWPOINT

In a recent book there is an ordinary line with a quite extraordinary value. A college sophomore is welcoming her brother home from World War I. Proud of all he has done, and especially of that which she imagines he has done, she urges him to march in an imminent victory parade. She particularly wants him to wear his uniform and medals. He replies that he has only a battle ribbon. But that does not dampen the ardor of the young sister. Sensing that she believes the ribbon represents some courageous act, the brother tries to disillusion her by declaring that it was nothing, that everyone has ribbons, that his is not for bravery but "just for being there."

It was becoming of the sailor to minimize the ribbon but what it really signified was much more than he realized. He had volunteered. He had gone to the defense of his country at the time and place of its crisis. This he had done, whether or not he had displayed outstanding bravery. This is the way he had become and always would remain relevant to the great issues with which his country was confronted. He did it by being there where and when the battles were fought. Let him, if he must, say the ribbon was "*just* for being there." All others say it was "for *being* there."

Here is one of those pregnant phrases that quickly delivers itself of a bagful of ideas—each of them likely to go off in a different direction. I want to fence in this one save for a single gateway through which, hopefully, may come a few reflections upon peoples' relationships to their churches. To do this sends one off to borrow the question from a Negro spiritual: "Were you there when they crucified my Lord?"

Of my friend Dr. Sherwood Eddy it was said that wherever a crisis developed on the face of the earth, it was certain that he would be there. Whether that was luck or foresight, I never knew. But he was there! Before the campaign ribbons are handed out to the people listed as members of the church there are some questions to be asked. Really there is one question: "Were you there?" It is one question to be asked in many forms, always in terms of some facet of the task of the church. Here are some samples:

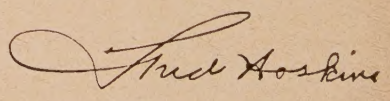
1. Were you there when your neighbor was set upon by thieves bent on stealing his health, his wealth, his reputation, his faith or his life? Were you there acting like a brother in Christ? Were you there with tokens of love, grounds for hope, hands to help, prayers to sustain? If you were not, it is a shame. Without you it may be that he was destroyed on his Jericho Road.

2. Were you there when your church was wrestling with its responsibility for the Christian Higher Education Fund? If you were not, it is a shame. Without you the church may prove inadequate and unprepared for the formidable task of witnessing to the Lordship of Christ to the students and faculties from which will surely come the ideas that will dominate the future.

3. Were you there when your church was attempting to deal creatively and wisely with its infinitely complicated responsibility to be *in* the world, yet not *of* it? Were you there helping your church to be transformed and transforming through the renewal of its corporate mind by the mind of Christ? Or were you sitting out that battle, permitting the church to be shaped to the ways of its community? If you were not there, it is a shame. Without you there it may be obvious why some people have difficulty in distinguishing between the thought and action patterns of church members and nonchurch people.

4. Were you there when your church was caught in that nasty affair with hate-mongers, when they stirred up a crisis over the arrival of Jews (or were they Negroes or some other beleaguered minority?) to live in your Protestant community? Were you there behaving like a *bona fide* member of the "Community of the Redeemed"? If you were not, it is a shame. Your absence either shows cowardice or gives the lie to the noble sentiments you have expressed about the fatherhood of God, the brotherhood of man, justice and love.

5. Were you there when your church was making decisions about its real nature, its real mission, its place in the ecumenical movement, its proper attitude toward other world religions, its relation to political, economic and social structures and practices? Were you there speaking and acting and voting as one who was taught by the apostles, prophets and the Lord Jesus Christ? If you were not, it is a shame. Only by being there at the time and place of the conflict can one be significantly relevant.



Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

# UNITED CHURCH HERALD

VOL. 3, NO. 6 MARCH 17, 1960

**COVER STORY:** The proud but hospitable penguin—and her more cautious daughter—wait in dignified silence for the Rev. Russell T. Loesch to "deplane."

Mr. Loesch, CC minister of the Armed Forces and Institutional Chaplains, was the first denominational representative to visit the Antarctic as guest of the Navy.

Turn to page 4 for a lively account by Mr. Loesch of the work of E and R Chaplain Edwin R. Weidler, chaplain to the Antarctic Support Activities.

The penguin, Mr. Loesch tells us with authority, is a flightless swimming and diving bird, characterized by short legs, unjointed wings and erect posture. It is at home in and under the water. Photo by U. S. Navy.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Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 297 Park Avenue South, New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

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*An E and R chaplain, known to many Herald readers, serves his fellow men . . .*

*Standing in the Antarctic snows and employing novel instruments, Navy watchers gather knowledge of practical value.*

# "Even to the ends of the earth"

RUSSELL T. LOESCH

THE temperature at McMurdo (Antarctica) is 18 degrees below zero." These words from the pilot of the big Navy R7D Constellation sent a chill even through our "cold-weather" clothes as we approached the great Antarctic continent where some 200 American servicemen are serving a thirteen-month tour of rugged duty.

Two thousand miles of water and ice lay between us and New Zealand, which we had left six hours earlier. Through the breaks in the overcast we could catch glimpses of the vast ice pack. Then the pilot broke in again: "This means it will be ten degrees colder on the ice runway! Better be prepared for it!"

How could we know how cold 28 degrees below zero really is? An hour later we found out as the great plane jounced to a stop and the huge back door opened to let in the harsh Antarctic air. There was no geniality of warmth in the reception! What the pilot of our plane had not told us was that the wind was blowing at 50 knots. This made the "cooling factor" about 80 degrees below zero!

Memories of warm places—central heating, a warm glow in a fireplace—were chilled by the realization that man had become almost too soft to meet nature's roughest challenge on this planet. Yet here men were scurrying around—unloading cargo, reaching for the all-important mail, working on the engines of other planes that were standing there on the ice. No warm hangars here—just the unfettered fury of the Antarctic unleashed as if to drive back this intrusion by man. The incessant throb of the diesel motors of the weasel tractors and the snow-cats beat against the savage wind. Why would anybody volunteer to come to this frigid and lonely place?

Four shivering, snow-blasted, chilling miles later—after moving slowly along the flag-marked road to camp—we found our quarters. The weasel's doors opened and the fleeting heat that had gathered in the cab dissipated in a blast of cold air. No time was lost getting inside the Jamesway hut, humorously called "The Ross Hilton," which was to be our home for the next few days.

Inside we soon became conscious of a more inviting temperature—about 150 degrees at the low ceiling level and 20 degrees below zero at the floor level. We were to sleep somewhere in between these two extremes.

Soon the call came for "chow"—then out into the raw elements again for the quarter of a mile walk to the mess hall. Life seemed to return with the aroma of broiling steak. With the 24-hour daylight and the men working around the clock to keep the supplies moving to the Pole and Byrd stations, the mess hall is open at all hours. The food is the very best—plenty of everything and well-balanced. The biting cold demands a high caloric intake to combat body cooling.

Chaplain Edwin R. Weidler, an E and R clergyman who entered the Navy in

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The Rev. Mr. Loesch is CC minister to the Armed Forces and Institutional Chaplains. The first denominational representative to visit the Antarctic as a guest of the U.S. Navy, Mr. Loesch represented the General Commission of Chaplains and the United Church of Christ. Photos by courtesy of U.S. Navy.

*The author and E & R Chaplain Edwin R. Weidler meet in area made famous by Byrd and others.*

*Base chapel is a reminder to the men as they face life in the Antarctic of that boundless reservoir of love from which flows the power to endure.*

1945 and is now chaplain to the Antarctic Support Activities, broke away from his many duties of billeting the visitors, summer personnel and "wintering over" men who had arrived on our flight. His task is more than preaching, believe me! McMurdo is no easy, comfortable billet for officers, men or chaplain. And they all volunteered!

### Memorial Cross

The good food had made us more ready to look about the camp. First, Chaplain Weidler took us to see the chapel, which had been built by the men in their spare time while setting up the McMurdo Williams Air Facility in 1956. The materials had been scrounged from anything available but there was a steeple and a bell.

Located in the center of the camp, where it stands lined against Observation Hill, it ties the past with the present since the cross on the top of Observation Hill stands as a memorial to Sir Robert Scott. It was erected by the members of his Base Party when in 1912 Sir Robert failed to return from his tragic trek to the Pole.

This and other crosses that appear on several of the high places around Ross Island seem to say clearly that religion is relevant to the facing of the roughest conditions that nature can offer on this planet. Here where men are faced with the elemental factors of living and dying, religion is not a status-seeking, halo-polishing activity reserved for the hour between 11:00 and 12:00 on Sunday mornings.

In this great awesome place nature allows no liberties. Transgression meets quick judgment. Man soon learns how puny he is! Yet man in his littleness knows here that he is made in the image of God and can rise to meet nature on its own terms because he finds God very close. No man is an island in Antarctica. His life touches every other life as all face together the common enemies of cold, darkness and isolation.

The chief mission of the military in Antarctica is to serve as logistic support for the scientific experiments and observations that are being conducted there. Relatively unexplored until the last five years, the continent is slowly and grudgingly giving up some of its secrets that may explain the weather on our planet and provide knowledge of the upper atmosphere.

Standing in the Antarctic snows and employing novel instruments that hold promise of dramatic strides in human knowledge, the Navy watchers at the South Pole are adding hundreds of items to man's store of information about the world we live in. When the months of concerted study have been at length computed and assayed, the results of specifically practical value may well include: billions of dollars saved by improvement in weather forecasting, vastly improved communication and more accurate information for the navigation of ships and planes.

### Human Competence

The farther man lets his curiosity lead him into the abysses of earth, sun and planets the more competent he becomes in relating himself consistently and adequately to his external environment.

The geologists have uncovered information that appears to link this isolated continent with South America and Australia. Even those geologists who traveled with Scott and Shackleton learned that this continent was once a subtropical area with a climate that could support palm trees and other subtropical plant life.

The vastness and the barrenness of this continent can be seen when one draws a 2,000-mile-radius circle around the North Pole. Within that area approximately one million people live and there you will also find some of the greatest forests as well as abundant animal, insect and marine life.

But within a similar radius around the South Pole there is not a single tree,



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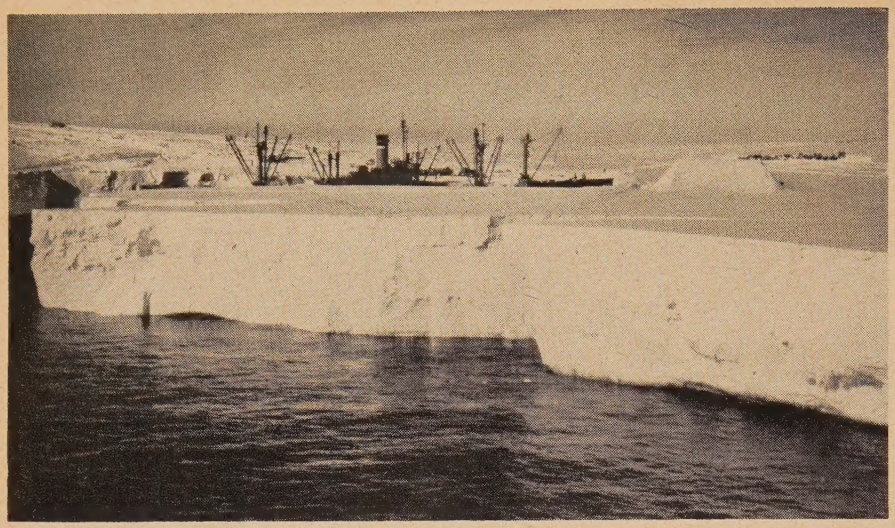

*As part of Operation Deepfreeze the U.S. Navy's Pvt. Joseph Merrell is seen anchored and unloading supplies on barrier in Kainan Bay near the South Pole.*

practically no insect life, no indigenous people and no four-footed animals.

And people wonder if there is any value in attempting to learn more about this isolated area of the planet! With the advent and use of atomic power it is conceivable that cities may be built on this continent similar to those already being carved out on the Greenland Ice Cap. Perhaps a short route to Australia and New Zealand will be found that will permit commercial airplanes to land on the Ice Cap.

### New Meaning

Along with the scientific aspects of the operation, men are learning how to cope with the world's worst weather and more importantly they are learning how to live in close contact with one another. The lessons learned in survival in the face of the most trying physical circumstances have brought a new meaning to the word brotherhood. In one of his briefings, the medical doctor said that just about the best example of brotherhood he knew was allowing your trailmate to warm his frostbitten feet on your warm stomach.

Where do religion and the church fit into all of this and why should a chaplain of the United Church of Christ be there? On the "Ice" the chaplain is concerned with the total welfare of the men in his charge. He is the one concerned with their physical comforts, the food they eat, their working conditions, the use of their leisure time and, above all, their spiritual well-being and growth.

The chaplain must be constantly ready to note any personality difficulties that might get out of hand and wreck the entire program. He must be ready to meet the emergencies that occur occasionally under such hazardous living conditions.

The chaplain must also meet the threat of boredom, for one of the great temptations in the polar regions is to put one's mind in neutral and vegetate. It is said that the isolation of the polar regions brings out either the best or the worst in an individual. But many men have found their real selves. Others of course have allowed their minds to stagnate. Through recreation, movies, good reading, hobby classes and discussion groups, the men are kept in contact with the rest of the world.

And here the chaplain is able to face men with the primal relationships of life —with God the creator and with man as brother. No "peace of mind" preaching can meet the needs of these men. Mere survival demands a certain kind of relationship with one's fellowmen, but this can develop into an ethic of brotherhood that is far beyond mere survival. Thrilling stories of courage can be told from the annals of polar exploration. In this atmosphere, the chaplain can bring men to grips with the great truths of the Christian faith. The chapel is well attended both at McMurdo and at the South Pole. The members of a "wintering over" party that returned from the Pole this year, as well as those of the supportive crew at McMurdo, have spoken often of the place of religion in their lives. At the South Pole Station they have set aside one room in already crowded quarters to be used solely as a chapel. Catholics, Protestants and Jews live together at the Pole Station with an Oriental of the Buddhist faith. These nineteen men named their chapel the Chapel of Our Faith and it is used by all. Two lay leaders, one Catholic and one Protestant, lead the worship services since the chaplain can rarely visit the outlying stations.

Early in January this year, Chaplain Weidler conducted the first worship service ever presided over by an ordained minister at the Pole chapel. With the aid of a Catholic Navy chaplain he prepared a series of bulletins that contain the Rosary services as well as an order of worship for each Sunday of the year. They are made up in little folders with attractive covers. Each Catholic on the "Ice" will receive one of these each Sunday of the year.

### Grateful Hearts

Recently Chaplain Weidler moved out to the end of the ice shelf to conduct services on the Ice Breakers, which were clearing a way for the supply ships. He was caught on one of the ships by bad weather and could not return to conduct his usual Sunday morning service at camp. But this did not prevent the services from going on—the lay leaders took over.

As one flies comfortably over the great Beardsmore glacier, he cannot help but think of men like Scott, Shackleton, Amundsen, Byrd and many others who personified the spirit of adventure and courage. We can thank God with grateful hearts that such men have lived and that others are living today with the will and courage to extend the boundaries of our knowledge and, as with Chaplain Weidler, to serve his fellow men "even to the ends of the earth."

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### Race Relations Institute

The 1960 session of the annual Race Relations Institute at Fisk University, Nashville, Tenn., will be held June 20 to July 2. The date is earlier than usual to avoid a conflict with General Synod. Information regarding the program and additional details may be secured by writing to Dr. Herman H. Long, director of the institute, in care of Fisk University.

# Spare Us the Holocaust

As THIS issue of *United Church Herald* arrives at subscribers' homes, representatives are assembling in Geneva for the urgent and long-awaited ten-nation disarmament conference. Countless hosts of sensitive people, alerted by the recent French A-bomb explosion in the Sahara wastelands and disturbed by the apparent failure of the fifteen-month three-power Geneva conference to formulate a nuclear-test ban, are demanding in divers tongues: "In the name of God, spare us the ultimate holocaust."

For this primeval power—first unleashed in 1945 over Hiroshima—is no longer the monopoly of the United States, Britain and the Soviet Union, as Secretary of State Christian A. Herter reminded us following President Charles de Gaulle's prideful announcement that France too is now a member in good standing of the atomic league. And it is obvious that the more widely dispersed the ability to manufacture atomic weapons becomes, the greater the danger that a war of incalculable destruction may be let loose.

As we see it, the single value of the Sahara madness has been to light up with horrid vividness the growing recognition throughout the civilized world that nuclear weapons, heralds of atomic destruction by push-button warfare, must be placed under world control or they may destroy the world.

On this knife-edge of insecurity, it behooves the representatives assembling in Geneva to face with unexampled imagination and responsibility the structural requirements of peace on earth to the end that our age of science shall not be the threshold of total destruction but an era of peaceful and progressive coexistence.

Let us as Christians, informed by study and strengthened by prayer, hold up before mankind courageously, unequivocally and incessantly the goal of God's kingdom on earth —seeking its implementation as rapidly as may be through a system of social controls by which all these powerful instruments of man's invention may be brought under civilized surveillance and made useful to the whole family of mankind.

# In Search of a Conscience

A FRIEND of ours, a woman of unquestioned integrity and of recognized professional competence, has just been asked to assume the extra responsibility of serving as the "conscience" of the large advertising agency of which she has long been a high-level executive.

The creation of this post and similar ones in the television industry recalls to mind the picturesque title of a more ancient officeholder with a somewhat similar responsibility—the Keeper of the King's Conscience.

Appointed by English kings in days long gone by, the Keeper of the King's Conscience was assigned the task of calling his Majesty's attention to all instances of inequity and wrongdoing in the social body and of recommending appropriate action—thereby establishing higher standards of social decency and public integrity.

Such new posts as the one our friend has assumed are all to the good. But if we are really in earnest today about preventing the demoralization of our national existence through ethical dry rot and surreptitious evil, something more fundamental, relevant and constructive is required!

Here is one of the most significant opportunities of our generation for Christian churches: to serve faithfully and redemptively as creators of the public conscience, and as analysts and interpreters of the psychological, social and political forces that, because they drive and pull in so many contradictory directions, confuse the moral judgments of so many people and bedevil contemporary society.

In addition, our churches have an opportunity to render unusual service as the expositors of moral and spiritual truths in terms that relate them to concrete and immediate situations as these arise from day to day. In such ways, our churches may serve as the binding forces by which our tremendous social, economic and political energies are kept in proper relation to the ethical tradition of our spiritual heritage.

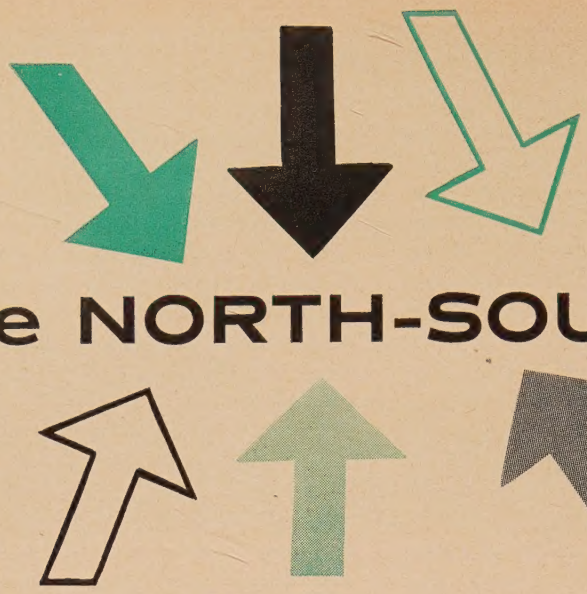
# Echoes of "McCarthyism"

WHEN six years ago the Watkins committee censured the conduct of Senator Joseph R. McCarthy as "reprehensible," "contemptuous" and "contumacious," we warned that the rebuke did not necessarily mean the end of "McCarthyism." Although the illusion of the senator's strength and the legend of his invincibility were shattered, we pointed out that the national sickness of which he had been so alarming a symptom went deeper than the madness of any one man.

"McCarthyism," seen in a large and long perspective, was a specialized example of the way in which any calculating demagogue or unprincipled zealot may activate and exploit for his own ends the frustrations and repressed rancors subconsciously latent in a society as dynamic as ours. Similarly, our apparent inability to deal more successfully with communism provides an irresponsible zealot with a magnificent opportunity today to capitalize on fears and anxieties.

The now notorious Air Force training manual, charging irresponsibly that ministers of certain churches "are card-carrying Communists" and that thirty of the scholars who translated the RSV, sponsored by the National Council of Churches, were members of Communist-front groups, is a classic example of this sickness. The accusations were based in the main on a pamphlet written by an Oklahoma evangelist, the title of which Senator McCarthy himself would have been proud: "The National Council of Churches Indicts Itself on 50 Counts of Treason Against God and Country."

We are happy the Pentagon is revising the Air Force manual and that Secretary of Defense Thomas S. Gates Jr. apologized to the National Council of Churches. But the "apostles of discord" are once again sowing bigotry and vindictiveness. Men and women of good will must not rest in the continuing struggle against "slanderous, biased and venomous allegations," to quote Dr. Edwin T. Dahlberg, president of the National Council of Churches. avm



# The NORTH-SOUTH Problem and

No one can read the future and I am keenly aware, therefore, of the air of pretention this article doubtless carries. Yet the important issues for those who reflect on American foreign policy belong to the present and future and not the "ancient past."

While no one who forgets the past can pierce the future, the hard problems with which we must grapple in the coming years are so novel in context that even present-day statesmen must continually re-examine their dogmas and approaches.

### Troublesome Issue

History teaches that a military leader whose doctrines were sufficient in the past may be hopelessly outdated for the challenges of a new age. Otherwise nations would not repeatedly prepare to fight the battles of the "last" war. The same judgment extends of course to the economic and political fields.

One of the troublesome issues for Americans in an age of incredibly rapid change is the mood and state of mind in which we approach our problems. When we are honest with ourselves we admit that the chief casualty of two world wars was the spirit of sublime national confidence that marked the Victorian and post-Victorian age. In an era of unparalleled prosperity, four out of ten people interviewed in a national survey were profoundly worried about their economic future. In Germany, the remarkable postwar well-being following so closely on the heels of a widespread economic decline is accepted passively but without enthusiasm. Few expect the most recent stage of economic growth to continue but see little they can do about it. For this reason most Germans are indifferent and inactive in political life.

Similarly, there is a curious ambivalence in the present state of our own national self-satisfaction. The one common ingredient is the urge to hold on to what we have. At the moment of greatest complacency, most of us are prone to look over our shoulders. There is a sense of unease and even of guilt about our unrivaled comfort and affluence. Thus Americans, who build larger, more ostentatious cars, turn by the scores to smaller foreign models while denying that the consumer is in any way responsible for tail-fins and increasing horsepower. They pile consumer goods on goods but react by giving millions to programs of aid for the poor and needy. We fill our churches and exceed projected budgets but grow anxious over the exploitation of religion in moralistic crusades.

Older generations indict their children for lack of convictions but go on to confess that as a nation we have no clear sense of national purpose. We prefer genial and reassuring national leaders at the same time that we worry about the Soviets eclipsing us. We quarantine nations and peoples whose practices we find abhorrent but entertain with flourishes and display the most ruthless leaders of them all. We condemn the use of force by our friends but send troops and advanced weapons to resist the enemy in far-flung corners of the world. In some quarters, we go so far as to speculate about making the first strike.

The point is not that Americans have any monopoly on conflicting acts and purposes. It is rather that we are reluctant to bring them to light, measure and adjust them and then, through intellect and will, seek to transcend them. When some national leaders undertake the task we ask, is this good politics? You will sense that what troubles me most is our national attitude toward the burdens we must bear, our tendency to gloss over them, our continuing impatience with the moral and political struggles out of which true solutions might grow.

### Public Philosophy

The message from public rostrums and religious pulpits is much the same. A former university president declares that we suffer most from philosophies that point up our failures. He asserts he has learned through a long life to move from success to success.

I have no doubt we must be more positive than we are or than cynicism or nihilism permit. But a public philosophy can scarcely be built from pious preachments or a viewpoint that blinks its eyes at all the problems. If this were true of a simpler, less hurried age, how much more true it is today.

Any effort to sketch in the outlines of a future only dimly seen is admittedly hazardous. Nonetheless, some elements

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Dr. Thompson, a member of the Scarsdale Congregational Church in Scarsdale, New York, is associate director for social sciences of the Rockefeller Foundation.

*"If twelve years ago the balance of the world turned on the recovery of Western Europe, it now turns on the right relations of the industrial north of the globe to the developing south." Church groups studying "Africa" will find this perceptive article especially relevant.*

# U. S. Foreign Policy

KENNETH W. THOMPSON

of the future can be set down. They include:

The probable relative increase in Soviet national power (compare their 6-8 per cent rate of growth with 2-3 per cent in the U.S.) ; a further extension of the missile gap; the multiplication of diplomatic and cultural encounters with the U.S.S.R.; the growing importance of the world's North-South compared to its East-West problem; the emergence of new nations in still greater numbers; the transformation of the United Nations through the increasing influence of new states; the need for continuous re-examination of our military posture; the search for ways out of the arms race; alternations in Soviet moods and tactics; demands for economic development and the launching of ambitious programs exceeding resources in many new states; setbacks in some newly sovereign states; new alignments and coalitions such as a North African or West African Confederation.

### Other Elements

Other elements of the future include: implicit and even explicit adjustments and accommodations in the cold war; the complications of a buoyant, expanding China, which is bound to be unruly, aggressive and follow an independent course; far clearer indications of the full consequences of the population explosion; doubts about the adequacy of human resources; a host of developments that carry us in an as yet unpredictable direction. Finally, the problem of Germany, of European unity, of East Europe; the burdens of the arms race; the unpredictable role of new leaders even in the older states such as France, Germany and the U.S.S.R.; the uncertainty over who will guide America, of the strength of the national resolve and our success in maintaining a free and vital national society.

Let me comment more fully on one of these problems, which of all the issues we face may carry the most far-reaching consequences.

The North-South problem involves the relations of the industrialized, developed nations of the North to the underdeveloped and developing nations of the South. A leading British diplomat writes: "If twelve years ago the balance of the world turned on the recovery of Western Europe, it now turns on the right relations of the industrial north of the globe to the developing south." The need is for a new partnership. The United States is called on as an equal partner in the international community to guide these relations, to define the magnitude of the problem, to discuss questions of priority and programing, and to agree on a general program in which each nation assumes its fair share. The problem is one of being clear about the problem and working out the arrangements best suited to meet it.

There is irony in the fact that Europe and the United States face this challenge together. Since the close of World War II, democratic states on both sides of the Atlantic, while sharing common traditions of respect for the individual and faith in the consent of the governed, have been at odds over the colonial problem. Europeans justifiably point to their longer experience and firmly established tradition of guiding native peoples toward freedom, self-government and independence.

Under mandate and trusteeship systems inaugurated by the League of Nations and the United Nations, they assumed heavy burdens to fulfill responsibilities that both they and the international community endorsed. If some "trustees" have carried out obligations more faithfully than others, this is perhaps in the nature of things. The best among them no doubt would confess they have seldom been free of the taint of self-interest and in Africa and Asia more often than not they are judged by this standard. In African eyes, European benevolence is seen as a thinly veiled form of self-seeking or a rationalization for denying full sovereignty to local peoples.

### Imperial Motives

Not Africans alone but Americans, too, have tended to stress the imperial motives of Europeans. The Jeffersonian precept that the tree of liberty is nourished by the blood of revolution has made us spiritual allies of dependent peoples. At the same time the limits of our imperial commitments and the relative ease with which we discharged and liquidated them provoke a sense of impatience with the slow progress Europeans make in relatively less developed parts of the world.

*(Continued on page 32)*

# How these young people . . .

# . . . help other

"WHAT can we do for missions?" This question had been for some time in the minds of members of the Young People's Fellowship of First Congregational Church in Greenwich, Conn.

As the result of some solid missionary education in our church, the young people know that by faith and history, our missions are committed to helping men, women and children in the world's underdeveloped areas to stand on their own feet and to learn to help themselves. They know that mission stations strive to build communities into strong, self-supporting centers of democratic life. And so the question "What can we do to help?" was a natural.

The answer was not long in coming from layman Charles Fish, whose guest at the time was Dr. Ida B. Scudder, founder of Vellore Christian Hospital in South India. "Start importing and selling goods from mission fields!" he suggested. When one of the church's associate ministers came up with the name "Mission Mart," the young people were in business.

A "Mission Mart" committee was formed and charged to proceed. Letters were dispatched to the CC mission board headquarters in Boston and New York City asking for the addresses of mission stations that produce and sell handicrafts and other products. As this information was received, the young people, working through Dr. Vincent H. Daniels, the senior minister, and the author wrote for samples and then made all necessary preparations for the Mission Mart as they awaited their arrival.

The first shipment was 100 pounds of pecans from the Koinonia Farms in Americus, Ga. It didn't take long for word to get around the parish that these delicious nuts were available. Soon a second order was on its way.

*Louise Newton and Robert Knight check shipment of sewing baskets as (below) two prospective customers admire character dolls from India.*

Then came baskets, servers, purses, ceramics and many other items from Puerto Rico. From Wisconsin came beautiful handicrafts made by the Indians of the Winnebago Reservation. These included bracelets, baskets, earrings and necklaces.

The storehouse began to fill up as sisal bags, elephant-grass baskets, hammered brass items and handmade linen articles arrived from India. And then came more supplies from India—shiny black birds carved from buffalo horn, miniature elephants, rosewood boxes, tablecloths, alligator-skin wallets, key cases and other choice items.

A local contractor had donated an attractive glass showcase. With this and the two showcases First Church already had on hand, a shop was established in the large main office and reception room of the church. Meredith Hull of the Art Committee created a beautiful multicolored poster advertising the mart, which is on the large church bulletin board, where it is seen by all.

Accompanying the items from the mission stations have come letters from the missionaries. One wrote: "Each $25

*David Johnson and Louise Newton tend one section of "Mission Mart" exhibiting a variety of items from UCC missions and open for business between and after Sunday morning worship services.*

ROBERT W. CROSKERY

# p help themselves!

[order] that comes to us helps six to eight women feed their families for two weeks." Another said: "We believe that the best way to help India is by helping its people to help themselves, and we appreciate your contribution toward this effort."

Mrs. Eleanor L. Tishkins, well-known CC missionary and adviser to the sisal fiber industry in Ahmednagar, wrote from India: "If each of our churches would send just one $25 order, our mission payroll would be ensured for several years. If each member of the Women's Fellowship would carry one of our bags and then talk about missions when the bag was admired, we could do great service in His name."

The Mission Mart Committee is already looking forward to the 1960 Christmas season. In order to have a sufficient supply of items on hand, many orders must be in by July 31.

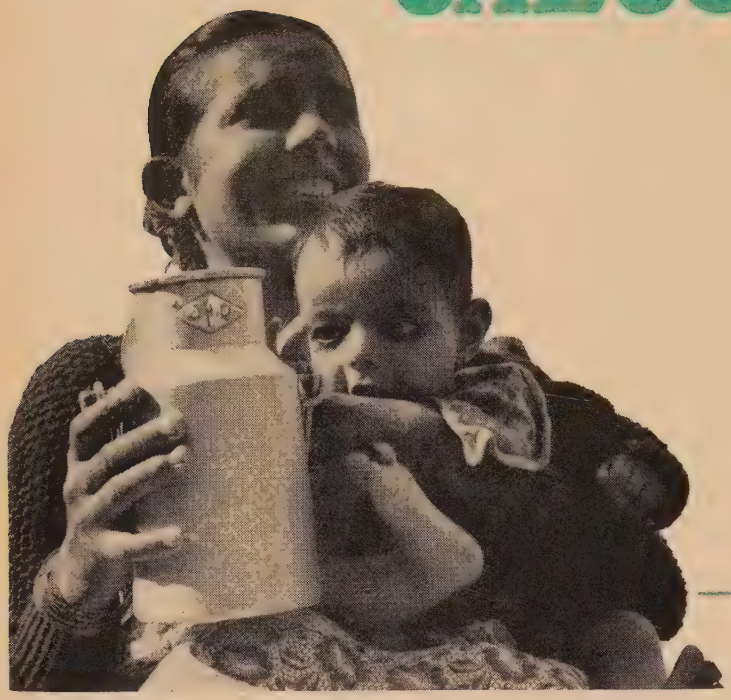
Since the tastes and needs of people in every community differ, young people's groups interested in organizing Mission Marts should plan to order samples this spring. Then they can count on having the products they want by November—in time for Christmas sales.

*"Money for missions!" is the glad cry of Anthony Limitone Jr. and the author as they total up the proceeds from this highly successful mission enterprise.*

Mr. Croskery is an associate minister of First Congregational Church in Greenwich, Conn. Photos by Cal Hood.

# CALCUTTA REFUGEE

## Protestants Pledge Immediate Aid from "One Great Hour" Gifts



*Six-month-old Sambho Badola eyes can of milk his mother, a refugee, has received from church agency.*

*A dramatic $1,000,000 five-year relief and rehabilitation program to aid the destitute and long-suffering refugees in Calcutta and West Bengal was approved on February 8 by the Board of Managers of Church World Service, welfare agency of thirty-five Protestant and Eastern Orthodox denominations.*

*The 80-member board voted an immediate appropriation of $30,000 and agreed to seek $300,000 for the project's operation in 1960.*

*Project Doya (Mercy) is another illustration (see "A new beginning for Old Believers" in March 3 issue of* Herald*) of what is done with the money you and other Protestants contribute at the "One Great Hour of Sharing" service on March 27.*

DESPITE the Gandhian teachings of nonviolence, not all has been peaceful in the historical development of India, particularly between Hindus and Muslims. The independence and partition of India in 1947 brought about a great show of violence between these two groups. The partitioning of the country was vivid evidence in itself of the intensity of the "communal" or interreligious difficulties. But the presence of divisive hatred was not merely legalistic.

In Calcutta, for example, frenzied mobs commanded the streets for five days in August of 1946. During this bloody outbreak, thousands were killed, tens of thousands were injured and hundreds of thousands fled the area. In the wake of these events, thousands—hundreds of thousands—migrated. Muslims in India went to Pakistan; Hindus in Pakistan went to India.

The refugees from East Pakistan settled mainly in West Bengal and chiefly in the great city of Calcutta. Ironically, the name "Calcutta" is derived from "Kali," the goddess of destruction. They moved in the Forties, they continued to migrate through the Fifties. It was estimated that in 1954, 103,840 Hindus fled from East Pakistan; in 1955, 211,573; and in 1956, 246,840. By May 31, 1958, the West Bengal Government estimated that 3,151,608 refugees had entered the state.

West Bengal and Calcutta drew refugees from East Pakistan as a magnet attracts iron filings. Often they settled where they landed, as they did at Sealdah, a railway terminal in Calcutta. In the early Fifties it was congested with a refugee population of about 10,000 and even today 5,000 refugees still make their homes, if such they may be called, in the railway station.

Dean Stroup of Brooklyn (N.Y.) College, noted sociologist and distinguished Congregational Christian, headed the team that made a recent five-week survey of the West Bengal refugee situation at the request of Church World Service. Photos by Eastern Publishers Service.

Others took to the fields, setting up primitive households. These have now been grouped into "transit camps" by the government. But, whatever their physical location, the refugees in Calcutta and West Bengal remain—thirteen years after independence—probably the largest and most miserable refugee population on the face of the earth.

The Bengali, according to the Bengalis themselves, is not like other Indians. He is quite distinctive. His life is centered in his family. While the breadwinner may need to be separated from his loved ones in order to secure work, he much prefers to work close to his home. He envisages the ideal life as one in which he and his family live in their own single-storied home, even if it has only one room.

The Bengali, furthermore, is smaller than many of his fellow countrymen. He enjoys skilled work. He is adroit with his hands. In religion he is a Hindu. He loves the festival times, such as Durga Puja, similar to Christmas, when gifts, particularly clothes, are exchanged and worship of the "protective Mother" is made.

In addition to the fact that the refugee in West Bengal has lost a great deal of his former material security, he now has lost his sense of confidence. He feels not only that the gods have turned against

# 'EE A NEW DAY DAWNING

HERBERT STROUP

*Refugees on outskirts of Calcutta live in makeshift huts made from scraps gathered in the city.*

him but also his fellow men. He feels he is being made to suffer through no fault of his own. He finds very few doors of opportunity open through which he may walk.

His long existence in the refugee camps has paralyzed his will to succeed. He no longer believes in himself and his own strength; he looks to government or voluntary agencies for his subsistence.

*Thousands of Hindus from East Pakistan jam the slum section of Calcutta.*

Where once he was proud in his modest circumstances, he now is humbled and embittered. Formerly he would have been too proud to ask help of anyone; now he teaches his children the techniques of successful begging. His past was better than his present. His future scarcely contains any realizable hope.

The governments of West Bengal and the Federal Union, as well as a variety of native and foreign voluntary agencies, have been providing some assistance to these refugees ever since their arrival. The transit camp is the main center of this help where the minimal needs of the refugees are met.

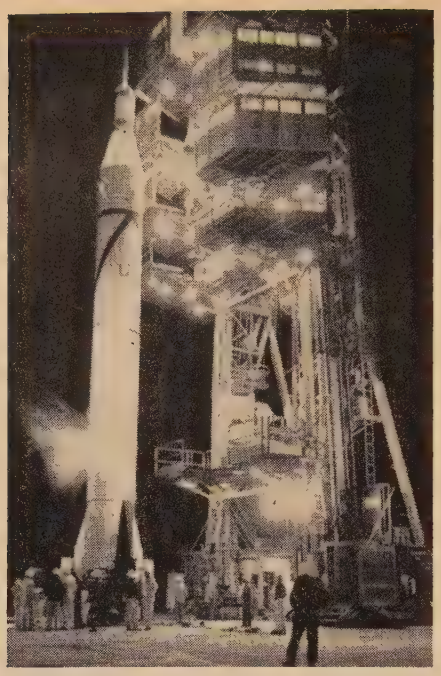
Resettlement looks to the permanent location of the refugees in places other than the transit camps. One opportunity for rural resettlement (perhaps without an equal in Asia) is in the Dandakaranya Project. Of vital importance to the long-term development of the whole of India, it represents for the future of India what the opening of the American West meant for the United States. The Indian frontier today is Dandakaranya, approximately 600 miles southwest of Calcutta. It is alive with the possibility of raising the Indian standard of living. Meanwhile, it offers a unique place for refugee resettlement, consisting of an area of 30,052 square miles. It presents multiple possibilities of development.

Some refugees, however, do not wish to settle on farm land. They want to live and work in or around Calcutta. Many of these already have been resettled in "colonies." Once a refugee has been settled in a colony, he technically loses his status as a refugee. Although he may receive some help from the government, his status is that of any other citizen of the nation. Unfortunately in many instances there seems to be little that distinguishes the colony from the transit camp and the needs of those who have been settled in the colonies remain very great.

Both the governments of West Bengal and of the Union have done much in the rehabilitation of the refugees. The Indian Government spent about $200 million on the refugees from 1947 to 1958. This money was spent on relief, resettlement and rehabilitation. Voluntary agencies, including Church World Service, have been providing a limited number of such benefits.

Our Study Team was commissioned by Church World Service, at the invitation of the Bengal Christian Council and the National Christian Council of India, as one of three major projects for World Refugee Year. Following our study of the refugee situation in West Bengal, we arrived at certain conclusions, which

*(Continued on page 33)*



# CHRISTIANS and the ARMS RACE

*A statement on the reduction and control of armaments adopted by the Council for Christian Social Action*

CHRISTIANS are more and more disturbed by the arms race and are asking what they can do to help bring it under control.

In this statement the Council for Christian Social Action, speaking primarily to the people of the Evangelical and Reformed Church and the Congregational Christian churches, addresses itself to this problem. The council believes there are specific and practical things that members of our churches ought to do and can do now. But our recommendations for action grow out of our understanding of the Christian faith and out of our analysis of what underlies the arms race, of the character of modern arms and of the place of armed force in the world of nations. We begin, therefore, with a brief summary of such an analysis.

1. *Reasons for the arms race.* Following two military invasions from the West in one generation, the Government of the Soviet Union has had an understandable fear for the security of the country. But the international aims of Communist countries go far beyond a legitimate security system; they involve nothing less than the destruction of Western democracies and the creation of a world-wide system of Communist control. This threatens not only the security of noncommunist nations and the integrity of their ways of life, but also values of central importance to Christians.

### Policy of Deterrence

Since Communist governments have used and threatened to use military power as a means of realizing their international purposes, it has been the policy of the Government of the United States to maintain military power sufficient to deter these governments from further expansion of communism by force. While constantly urging greater emphasis on nonmilitary ways of dealing with the danger, the Council for Christian Social Action has supported the policy of deterrence by armed strength. There can be little doubt that without strong military power on our side many areas now free would be under Communist control.

Even with recent changes in the Soviet Union that seem to point to a less belligerent international policy, there is no evidence that the aims of the international Communist movement have changed. On the contrary, the aim of making communism everywhere victorious has recently and repeatedly been restated. Competition between communism and Western democratic systems is now going on; it could produce some good results on both sides. And the right of Communists to advocate and try to extend their system cannot reasonably be denied.

But the emphasis Communist governments currently put on peace indicates not only a concern for higher standards

This statement, representing the official position of the Council for Christian Social Action, was adopted by a vote of 16 to 4, with four members absent, on January 31, 1960. Photo by Wide World, New York City.

of living in their own countries but also their recognition that a nuclear war, so far from advancing their aims, might destroy what they have already achieved. A serious weakening of military power on our side would certainly tempt Communist governments to revert to the policy of supporting their international aims with military force. While, therefore, we hope for gradual changes in Communist regimes that will make it possible to live with them, protection through military power approximately equal to theirs seems for the present necessary.

### Bounds of Toleration

2. *Dangers of the arms race.* But the policy of protection by arms has led both sides into an arms race that has no limits. Both sides now feel threatened, and neither rests easy with the prospect of falling behind in the production of the latest weapons. There has existed for some time a vicious circle to which both sides contribute. The race absorbs more and more of the national income and energy and it reaches no point at which security is assured.

The actual use of the strongest weapons now in possession of both sides would cause immeasurable ruin and do irreparable damage to future generations. This seems now to be recognized by leaders of the West and of Communist governments. No "hard-headed" calculations on our part, intended to suggest that a general nuclear war might after all be "tolerable," should weaken our resolution to bring nuclear weapons under international control and ultimately to eliminate them. The use of these weapons has passed the bounds of moral and political toleration.

3. *Present necessity of national arms.* A drastic reduction in the present level of national armaments is imperative, and the effort to effect such reduction must be pursued with all possible vigor. It must, however, be acknowledged that universal and complete disarmament is neither possible nor desirable until an international system for the protection of the nations has been created. No society, domestic or international, can dispense with means of physical coercion. Considerations of love and justice, as well as of order, demand that when every other means has failed the community have power to enforce its decisions.

The present reliance of the nations for protection on nationally controlled military power must be recognized as being as anarchic and intolerable as a domestic society in which individuals take both judgment and punishment into their own hands. But until such time as the world has a greatly developed system of international law, international courts with effective jurisdiction and an international police system, nations will not and cannot reduce their armaments to the level needed for purely domestic purposes. They can reduce and control their armaments but they cannot completely disarm.

4. *Mistaken reliance on nuclear arms.* Mainly for reasons of cost in dollars, the United States has placed almost complete reliance on nuclear weapons as a means of deterrence. The result has been the "balance of terror." This may have had the good consequence of causing both sides to draw back from any military action that might become a nuclear war. It has also put the free nations in a situation in which they may be inhibited from needed resistance to aggression, or threats of aggression, by the fact that effective resistance would compel them to use nuclear weapons, leading to a nuclear conflict whose consequences would be disastrous. United States military policy has, in this way, put our country in a nuclear prison, since the conventional military capabilities of Communist countries now greatly outbalance those of the free nations.

### Causes of War

5. *Importance of serious negotiation.* Agreement on reduction and control of armaments of all kinds depends on the sincerity and seriousness with which both sides approach the problem. It does not depend altogether on the Soviet Union and its allies. With respect to general arms reduction, the people of the United States cannot take it for granted that their government's proposals are always the best that can be devised. Skepticism in those conditioned by their military training and environment, as well as in some political leaders, may make our experts less creative than they need to be in arms-reduction negotiations. The age-long reliance on, and pride in, superior military power may still be operative among our people, despite the basically new situation.

In fact, with respect to nuclear weapons testing, which has its own perils, it is well known that elements in the United States Government are opposed to cessation, even on a multilateral basis with an effective inspection system.

6. *The underlying causes of war.* Finally, it should be recognized that armaments are not a primary cause of international tension and war. The world's longing for peace cannot be satis-

*(Continued on page 33)*

## A MINORITY OPINION

*Note: The following expression of the views of the dissenting minority was received by the Council for Christian Social Action for publication:*

We agree with many provisions of the foregoing, but vote against it for various individual reasons. Primarily, however, it is because we cannot accept the main thrust of the document. It does not recognize sufficiently our own sins, the desperateness of our dilemma, or the hope in the present situation.

We do not believe that we go forward by escaping from the "nuclear prison" into the arena of conventional arms that characterized World Wars I and II. We oppose a conventional arms race as much as a nuclear arms race and we do not want to pay the cost of either.

There is even some advantage in the present nuclear stalemate in that it gives us time to recognize the fears and convictions of the Soviets as underlying causes of the conflict and allows us opportunity to speak the good news of reconciliation.

Our basic assumption is that no violent solution exists—that the only road open is that of intelligent negotiation, peaceful invention, skillful adjustments and willing interdependence. On this road church people can move forward in the redemptive love of Christ.

# PLACES OF THE PASSION

## *Lenten Meditation II*

RUDOLPH W. RABER

THREE-QUARTERS of a mile east of Jerusalem, separated from the Holy City by the deep, narrow gorge of the Kidron valley, there runs a mile-long ridge of rounded hills dotted with olive groves. The whole elevation has been known since antiquity as the Mount of Olives. Somewhere on its hilltops was the site of the tiny village of Bethphage where Jesus borrowed a donkey's colt on which to ride down the steep slopes and up into Jerusalem. Before that he had stood on a nearby ridge with a panoramic view of the Holy City spread out before him and wept over it. Forty years later, in 70 A.D., a Roman army under the command of Titus poised on the Mount of Olives for its siege of Jerusalem.

### Olive Orchards

When the Last Supper was over, Jesus and his disciples left the Upper Room, made their way across the Kidron ravine and came to a place on the Mount of Olives known as Gethsemane. The word means "olive press." Apparently it was one of the olive orchards where there was located a crude stone implement used to extract oil from the fruit.

Since Passover was always set in a season of the full moon, it might have been a bright night in the open places with the twisted olive trees casting thick shadows across one another on the ground. Gethsemane was a good place for privacy at that time of night, a good place to get away from the city, a good place to hide if one had hiding in mind. Jesus' going there was no particular secret. Perhaps he had stopped there on other nights during that week since the road to Bethany, where he had been staying, swung around the base of the Mount of Olives. Judas Iscariot certainly knew where to find him when the time came for the betrayal.

When they came to Gethsemane, Jesus said to his disciples, "Sit here, while I pray." Why didn't he ask them to pray with him? Was it because they really understood so little of what he was facing at that time?

We put much emphasis on praying together as well as on praying for others. That is part of the pattern of Christian prayer. But surely there must come times for every man when he has to pray by himself, when prayer must become a lonely business until God himself breaks through the loneliness in a purely "I and thou" relationship.

"Sit here while I pray." "Wait for me while I attend to this important matter." Does our prayer life ever keep people waiting? Our jobs do. Our sleeping does. Our dressing, our business or entertainment, our plain slowness at one time or another keep some portion of society halted in its tracks. But how often do we keep the world cooling its heels while we take time to pray? Civilization's mad rush toward destruction might be delayed or even re-routed if it had to stop and wait now and then while people did their praying.

Presumably the disciples had other things to do, if only to get somewhere to rest. It is to their eternal credit that they stayed and waited without complaint. Certainly by this time they knew how seriously Jesus took communion with God. To be sure, they went to sleep on the job—but you and I might not have waited at all. "We will keep going, Lord," we might have said, "you can catch up with us later on."

### Bitter Hour

At this point the Gospel writers make what is, for them, a rare attempt. They try to describe Jesus' emotions. He "began to be greatly distressed and troubled," says Mark. Matthew adds the word "sorrowful" and Luke describes Jesus' later "agony" in terms of bloody sweat. The Greek words that are used imply very strong feelings. Various English translations use "terrified," "appalled" and "dread" to convey the meaning.

The impression is clear that in the Garden of Gethsemane, Jesus is not the calm, confident, masterful figure that we might like him to be. It was not a "sweet hour of prayer" but a bitter one. The poise and strength of the Upper Room

*A gnarled olive tree, which gave the Mount of Olives its name, keeps silent watch over a scene of Jesus' passion.*

*In the Garden of Gethsemane on the slopes of the Mount of Olives outside Jerusalem Christ offered his agonizing prayers on the night before his crucifixion.*

seem to fade in the crisis of the night and his painfully human nature begins to show like the ragged lining of an old garment. It is an embarrassing scene if we like to pretend that humanity is strong, if we like our Christ cool and deliberate and calculating.

There is good reason to believe that Gethsemane represented another temptation for Jesus. In some ways it was more crucial, if not so vivid as the ones that came to him in the wilderness just after his baptism. Having come out of Jerusalem as far as the Mount of Olives, it would have been fairly simple to slip away in the darkness and be out of reach of the city's anger by daybreak. How much does a man, even if he is the Son of God, want to live? Especially when he knows that certain immediate circumstances make his death inevitable?

### God's Purpose

How much, too, did a sense of failure threaten his faith in God's purpose there in the darkness? If his prophetic entry into Jerusalem, his cleansing of the Temple and his teachings in the Holy City were last-ditch attempts to accomplish his task without the ultimate sacrifice, they had failed. Indeed, what good now had come of all his work, all the teaching, all the healing, all the miles of travel? Had his whole notion of a purpose and calling been a mistake, a hallucination?

How thin must have been the thread of faith that said: "Sit here while I pray!" How wildly the storm of doubts and fears must have buffeted his spirit so that he was "greatly distressed and troubled." If Jesus suffered physical agony on the cross, he suffered his anguish of soul at a place called Gethsemane—an anguish that in a larger sense took in the whole terrible burden of what we are accustomed to call "the sins of the world." An anguish all the more crushing because it had to be unshared, for who else was there who could have taken a portion? In all of history and in all the world, there was no one else at all.

So in that place, brightened by the moon and darkened by the shadows, Jesus prayed alone. It was give and take while the others slept. "My Father, if it be possible, let this cup pass from me." A poetic expression for lot or portion in life is "cup." This was the cup of suffering that had its climax in the cross. Jesus prayed honestly and frankly for its removal. And yet it seems that in the very act of that prayer his spirit was renewed enough to cast even this protest on the altar of God's own will with the saving and trustful qualification: "Nevertheless, not as I will, but as thou wilt."

Perhaps nowhere else in the New Testament is there a clearer indication of the nature of God and the faith of Jesus. A God to whom a man like Jesus would say, "Thy will be done," must be a God of perfect love and pure justice who knows exactly what he is doing.

There can be no hint of magic in such a prayer and no presumption. Miracles, if miracles there are, are God's business and he will exercise his power when and how he pleases. The purpose of prayer, after all, is not to give God orders or to whistle for the Spirit, but to keep open the lines of communication that hold us on course. Jesus trusted God.

In some ways it can be said that the battle of the Crucifixion was won in Gethsemane. Having struggled so hard with his own humanity and won, having met head on his own misgivings and dreads and overcome them, having wrestled as it were with God and received the divine assurance—what physical agony could have daunted Jesus after that?

And it is true that when the posse came to arrest him, when they led him to the high priest's house, through all the trials and beatings, all the way to the cross, that awful, courageous calmness prevailed. He had sources of strength that they knew nothing about—won at a place called Gethsemane.

### Renewed Commitment

With his commitment renewed, Jesus roused his sleeping disciples just in time to witness the noisy approach of the arresting party guided by Judas Iscariot. Judas singled out their man. There was a slight scuffle with one of the disciples who happened to be armed. But the arrest was made. The disciples, probably still not quite awake and pretty well shocked by what was happening, panicked and fled. Jesus was turned and marched off in the direction of Jerusalem, where lights were burning late in the house of Caiaphas, the high priest.

Gethsemane was a place where an olive grove stood, perhaps also an oil press. There was a Friday when travelers, leaving Jerusalem by the Jericho Road, swung by the Mount of Olives and said to one another: "This is the place where they arrested one of the men who was crucified today." They didn't know that it was a place of the Passion, the place where Jesus prayed, "Thy will be done." Nor did they know that from that day on, the experience of prayer would never be the same.

Your attention is called to the Lenten Quiet Hour service available from the E and R Women's Guild, 2969 West 25th Street, Cleveland 13, Ohio, at 5 cents each.

Mr. Raber is pastor of Hough Avenue Church (E and R), Cleveland, Ohio. At present he is acting secretary for race relations, Council for Christian Social Action, Cleveland, during the absence of the Rev. Chester L. Marcus in Ghana, West Africa. Photos by RNS.

*Church of the Month*

# A growing church in the fertile San Joaqui

ELMER F. ANSLEY

FRUITS and nuts, especially the fruit of the vine, are very much in the focus of attention in Zion Church (E and R) and the community it serves at Lodi, Calif. "Had it not been for grapes," writes the pastor, the Rev. Rudolph S. Allrich, "I suppose neither the people nor the church would be here."

### Fertile Valley

Each year the community holds a Grape Festival in a great pavilion dominated by a colorful mural of the grape harvest and wine production. And with good reason much of the community and church life is governed by the cycle of work in the vineyards.

The valley in which Zion Church stands is a fertile one, more productive than the promised land of the Israelites. And the same temptations against which the Israelites struggled could easily destroy the spiritual life of the people in the San Joaquin Valley. That this has not happened is due to the people's insight, continually nourished, that this plenty is a gift entrusted to them by God.

In Zion Church this insight has been fostered not only by the preached word, important as that has been, but also by several visual and tangible methods.

*Boys and girls gather nuts and dried fruits in annual fall "ingathering."*

One of the most important is the annual Fruit and Nut Collection. In 1959, twelve hundred pounds of walnuts and almonds and about 150 pounds of dried fruits were gathered. This "ingathering" in November is brought by boys and girls of the church and dedicated in the church.

It is then divided and sent to church-related institutions such as Caroline Mission, Fellowship Center and the Evangelical Children's Home in St. Louis, the Fort Wayne, Ind., Children's Home and Mission House Seminary in Plymouth, Wisconsin.

### Special Speaker

Last year when the church celebrated its Mission Sunday on November 22, the Rev. Carl S. Siegenthaler was the special speaker. Now associate director of social work for the United Presbyterian Church in Los Angeles, Mr. Siegenthaler was until recently the director of Caroline Mission in St. Louis. He made that institution, to which the people had contributed for many years, come alive for them.

The Fruit and Nut Collection takes place following the harvest of grapes—which is usually in late September and October. The collection is frequently held on the first Sunday in November.

A similar ceremony celebrating the life-giving love of the Giver is held at Easter. Each child brings a flower and places it upon a large cross in the church until the cross finally blazes with color. The accompanying photo shows the result in the most recent Easter ceremony.

Another recent evidence of active gratitude is the gift of a heifer by the members of Zion Church to complete a shipment of heifers from churches in Pennsylvania, bound for Japan International Christian University in Tokyo. Zion's Elder George Deitz went with Pastor Allrich to San Francisco to help oversee the loading of the heifers. The Rev. Roy M. Neideigh of Hamburg, Pa., accompanied the shipment to Japan.

### "Promised Land"

These demonstrations of thankfulness fit the heritage and doctrinal background of Zion Church. As now constituted, it was formed in 1943 when Hope and Salem Reformed Churches united. This marked the firm establishment in this land of a people whose forebears had been searching for the "promised land" through long and arduous years.

The story goes back to the tumultuous Reformation and subsequent years when the French Huguenots fleeing from persecution settled in southwest Germany. Out of the cross-currents of their religious thought and the conflicts between Reformed and Lutheran theologies, the Heidelberg Catechism was written. This book of confession bases the whole of man's religious life on the attitude of thanksgiving for the goodness of God.

This goodness had often to be perceived by faith rather than by any outward evidence. For years, poverty, war

*At Easter each child places a flower on the cross glorifying the Life-Giver.*

# Valley

*Zion E and R Church in Lodi, Calif., was dedicated in 1951 and contains numerous historical and biblical symbols.*

and persecution plagued these people. Some of them accepted the invitation of the Russian Government to develop free grants of land in the Ukraine.

They took their catechism with them, and reports of their life in the new land show them to be a devout and practical people. The countryside responded well to their industry and hard work, but the promise of freedom did not last.

### Migration to America

The administration of Czar Nicholas II deprived the German colonists of local self-government and disregarded the covenant to the effect that the church's youth would not be pressed into military service. Soon these people began to look toward the "land of the free." In the Eighteen Seventies many of them migrated to the American prairies, especially to the Dakotas and Nebraska.

For some this still was not the fulfillment of their hopes. The cold climate, frequent crop failures and other hardships spelled disappointment and unrest. In 1895 several enterprising men journeyed to California to seek out a better land. Two years later, William Hieb became the first to move his family to California and settle at Lodi. Others soon followed.

Within another two years a small group of Reformed Church people was worshiping in the Hieb home. After a congregation was established, others followed. The formation of Zion Church in 1943, with the construction of a beautiful new building, marked a most important juncture in the long search. The structure, filled with historic and biblical symbols reminding its people of their heritage, was dedicated in 1951.

The Rev. Dr. Ruben H. Huenemann, now co-pastor of Faith Church in Milwaukee, Wis., was the first full-time pastor of the united church. He was succeeded by Mr. Allrich.

One of the important ways in which this congregation's heritage expresses itself in the present is in the intense loyalty of its people—a loyalty that is being nourished and expanded through the regular reading of *United Church Herald* in every home. A member of Zion Church, Theodore Heil, has been California Synod's representative for the journal. A few years ago he set as his goal the enrollment of every church in synod in the 100 per cent subscription plan. He has almost succeeded for California Synod leads all the E and R synods in the percentage of its churches sending the *Herald* to every home.

### Forward Look

Still another evidence of the loyalty of its members is the church-attendance record of the congregation. With a sanctuary seating 428, last year's average Sunday congregation numbered 410 worshipers. The church membership totals 700. And on special occasions the adjoining chapel, seating somewhat over 200 people, must be used.

Then in 1958 the congregation moved to establish even more firmly the tradition for the next generation by erecting an $80,000 educational wing. Much of the construction work was done by men of the congregation. The thrift, the hard work, the loyalty, the forward look of the fathers are indeed prized by Zion's church members!

*United Church Herald* is honored to present the story of this strong and growing church — a functioning force throughout the San Joaquin Valley.

The photographs are by courtesy of Rummel's Photo Studio and Zion Church.

# The Heritage of the United Church in Hawaii

NELSON C. DREIER

By unanimous vote, the recent annual meeting of the Hawaiian Evangelical Association of Congregational Christian Churches declared itself in fellowship with the United Church of Christ.

It was 140 years ago last October 23 that the brig *Thaddeus* left Boston for the Sandwich Islands—now Hawaii—with fourteen missionaries, five children and several young men of the islands who had been attending school in the States. Altogether twelve groups were sent out at intervals up to February 26, 1848.

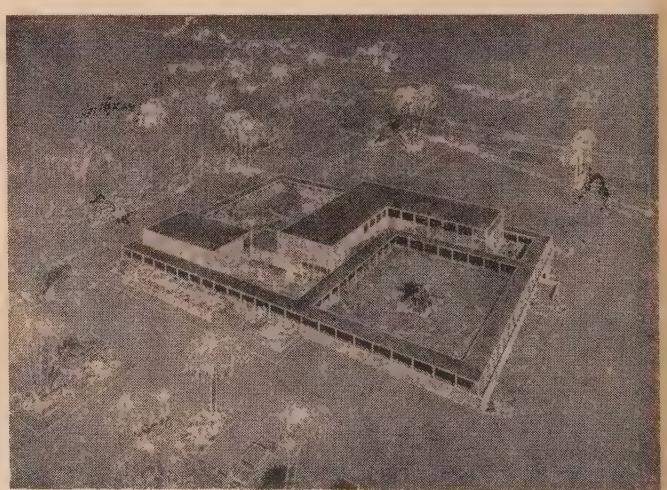
The American Board of Commissioners for Foreign Missions sent a total of 184 missionaries. Of them fifty-two were ordained ministers, eight were physicians and fourteen were teachers. There were also three business agents, five printers, one bookbinder, one farmer and a considerable number of homemakers. They were mostly young people in their twenties—full of eager, youthful spirit and religious zeal. In fact, it could be said that they were "adventurers for the Lord." One, the Rev. Joseph Goodrich, accompanied Princess Kapiolani to Kilauea in December of 1824, when she publicly defied Pele, goddess of the volcano, by eating sacred berries at the crater's rim without suffering any dire results. The spirit of adventure was everywhere.

The Congregational churches of New England, through the American Board, also responded to the needs of a young Hawaiian lad—Henry Obookiah from Napoopoo—who made the long trip to the States and finally was found on the steps of Yale Chapel in New Haven, Conn., "crying because his people were in ignorance."

It is noteworthy that these young New Englanders—and, later, a few missionaries from the East—left the comfort and security of their homes, churches and communities to bring the first organized religious work to the Hawaiian Islands. These men of God and men of affairs, as well as their wives, worked and died for the uplift and advancement of the people of Hawaii.

Research reveals that ninety-nine of these missionaries are buried in the

*The first unit of the Kahului Union Church on Maui was completed in 1957 with assistance of Church Building Society.*



*Recently dedicated Mission Memorial Headquarters provides spacious facilities for Hawaiian Evangelical Association.*

graveyards of the mission churches throughout Hawaii, some on hillsides overlooking the sea. Stevenson's words:

*Glad did I live and gladly die,*
*And I laid me down with a will.*
*This be the verse you grave for me:*
*Here he lies where he longed to be....*

are descriptive of the life, spirit and sacrifice of the early American Board missionaries to Hawaii. Seventy-nine are buried on the mainland and six in other mission fields, including Micronesia and Japan.

### Constructive Influence

Their descendants became leaders in almost every walk of life, and such businesses as Castle & Cooke were founded by missionaries Samuel Northrup Castle and Amos Starr Cooke. These men supervised the business affairs of the mission, while their wives were busy teaching the young chiefs, as well as instructing island women in homemaking.

Many of the trusts and foundations in Hawaii that regularly contribute to the support of the churches, community centers, the YMCA and YWCA, the Salvation Army and such efforts at community betterment as the community chest and the symphony orchestra bear the names of these early American Board missionaries. Although they themselves never became wealthy, a few of them and many of the members of their families did become outstanding business leaders and are still highly respected throughout the islands.

Almost all the missionaries doubled as educators and they founded schools from Hanalei on Kauai to Puna on Hawaii. These included schools for women and girls; boys' manual training schools; Punahou for the education of the children of the missionaries; Mills School for Boys and Kawaiahao Seminary; the Hilo Boys' Boarding School and the Boarding School for Native Girls at Hilo; Lahainaluna Seminary and Kohala Girls' School, an orphans' home and kindergarten in the Castle homestead; Oahu College, and East Maui Female Seminary, now Maunaolu College.

The public schools had their beginning in the missions and were supervised by these same godly people. The Rev. William Richards became minister of education for the Territory. The missionaries built the first schools, trained the teachers and made these islands one of the most literate places on earth within forty years after their arrival. By 1846, 80 per cent of the people could read. Women taught nursing, hat weaving and dressmaking, in addition to the three R's and the arts of homemaking. By 1832 there were many schools, some with native teachers and the 53,000 pupils, mostly adults, represented 40 per cent of the population. Mission doctors ministered to natives and foreigners alike without receiving fees and many times the mission doctor was the only physician on an island. His work was arduous and he traveled far and wide to heal the sick in body and spirit.

The political foundations of the new State of Hawaii were laid by these early missionaries who served as the counselors and chief advisers to the islands' kings and political leaders. The list of their names would be too long to include here, but the names of Dr. Gerrit Parmalee Judd and Judge Sanford Dole—a direct descendant of the Rev. and Mrs. Daniel Dole—serve to illustrate the tremendous influence of the missionary movement on the building of the democratic way of life in Hawaii.

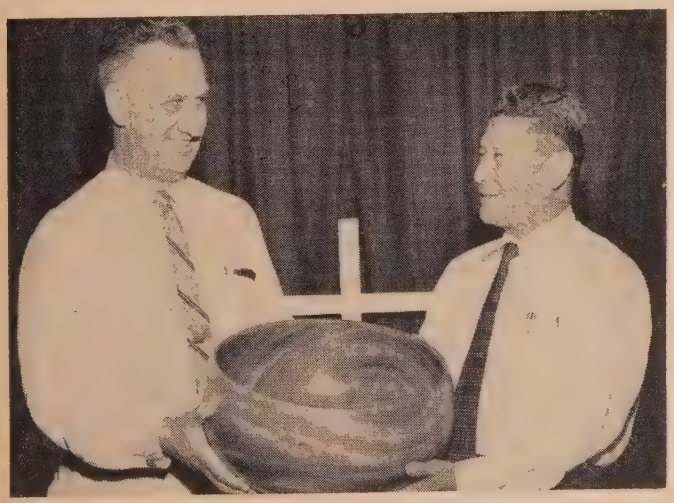
### Vigorous Leadership

The music legacy that the Christian missionaries brought to Hawaii is noteworthy in itself. One woman missionary on Maui, writing to another on Hawaii, once said: "I wonder if we will ever be able to teach these Hawaiians music." The style of much of the music of Hawaii today can be traced to the early hymnody the Hawaiians learned, which was cultivated with painstaking effort by the early missionaries. If the soul of a nation is revealed in its music, the missionaries have made a real contribution to Hawaii.

The Hawaiian Evangelical Association of Congregational Christian Churches continues the work of the Hawaiian Board of Missions. This was the local organization of the Hawaii Mission until the withdrawal of the American Board. The Hawaiian Evangelical Association is the vigorous organization that now gives leadership to 115 Congregational Christian churches, with 16,506 adult members and 13,420 children and young people in the church schools. Growing at the rate of about 1,000 members a year, these churches owe much of their development to the dedicated service of their laymen. Hundreds of lay mem-

*(Continued on page 34)*

Dr. Dreier is general secretary of the Hawaiian Evangelical Association of Congregational Christian Churches. Photos by courtesy of Charles Phelps Cushing, Camera Hawaii, Don S. Nagano and the Hawaiian Evangelical Association.



*Dr. Nelson C. Dreier, general secretary of the association, presents striking gift to outgoing moderator James Y. Ohta.*

*The board of directors of the Hawaiian Evangelical Association has as its new moderator Dr. Thomas L. Crosby (center).*

# E & R General Council takes action on current social issues

*Dr. L. W. Goebel, Dr. James E. Wagner, Dr. F. A. Keck and Dr. J. W. Mueller.*

BROAD issues confronting the churches in their mission to the nation in 1960 were given topmost attention in President James E. Wagner's report to the General Council of the Evangelical and Reformed Church meeting in St. Louis last month.

"There are times," he said, "when a meeting of the General Council should not be rigidly limited to the transaction of administrative business and decisions on budgetary matters." Instead, he continued, the church "may rightly expect a word of witness concerning pressing contemporary issues" from the twenty-one "chosen people whom the General Synod called to a position of leadership in the denomination."

Responding to President Wagner's suggestions, the General Council took action on a number of issues.

### Anti-Semitism

*Anti-Semitism.* The General Council gave "hearty endorsement" to a statement issued jointly on January 6 by the co-presidents of the United Church of Christ condemning the outbreak of anti-Semitism that began in Europe at the turn of the year and in a few days spread to the United States.

"We want to express our deep regret that such acts can occur either here or abroad," the statement read, "and to offer our sympathy to the Jews of the world and our solidarity with them in combating this evil."

The statement continued:

"We believe it is incumbent upon all men of good will to express their disapproval of this lawlessness and to call upon police agencies and the community at large vigorously to stamp it out.

"We also believe that it is the duty of the democratic nations of the world to seek out and expose people who are advocating, openly and secretly, the Nazi philosophy of racism. It is especially important that such persons should be deprived of the opportunity to influence young people.

"We pledge our support and friendship to the Jewish communities of the world and we pray that all Christians in America will join in this pledge and act upon it."

### Planned Parenthood

*Birth Control and "The Population Explosion."* In another unprecedented action, the General Council adopted a statement that not only approved the practice of "planned parenthood" but also called on state and Federal Government agencies to remove "present legal restraints" that now prevent dissemination of birth control information.

The text of the statement follows:

"The General Council concurs in a judgment, which has been expressed by the 1958 Lambeth Conference of Bishops of the Anglican Communion, by various Lutheran bodies and others, that there is no moral distinction between the so-called "rhythm method" of averting conception and the responsible use of artificial barriers and safe and effective drugs for the same purpose.

"General Council urges state legislatures, Congress and the courts to clear the way for responsible dissemination of birth control information in the interests of the health, happiness and welfare of parents and children. Those who seek such information for immoral reasons apparently have little difficulty in securing it while, under present legal restraints, many who need and wish such information for good moral reasons find it difficult, if not impossible, to secure it from sources to which they are restricted by self-respect and Christian conscience.

"Convinced of the moral soundness of wise and responsible birth control as one aspect of family planning, the General Council notes that many of the countries to which aid is being extended because of their underdeveloped economic life are also countries increasingly beset by the problem of over-population.

"A government whose international policy includes the generous extension of economic aid, but arbitrarily refuses to extend assistance toward population control when that assistance is requested, is engaged in a self-defeating strategy and is dooming its people to a perpetual drain on their resources and generosity without attacking one of the basic causes of the need to which until now they have been so willing to minister."

### Air Force Manual

The General Council also called upon pastors and lay people to give "careful study" to a document on population control recently developed by the Council for Christian Social Action of the United Church of Christ.

*Air Force Manual.* In another action on the crowded four-day agenda, the General Council sent a telegram to Representative John Moss, chairman of the House Government Information subcommittee, protesting the Air Force training manual accusing the National Council of Churches of Communist infiltration, and requesting investigation of the authorship.

The communication read as follows:

"The General Council (Executive Committee) of the Evangelical and Reformed Church (approximately 815,000 communicant members) joins in protesting Air Force manual charging Communist infiltration into churches with reference to the National Council of Churches of which the Evangelical and

Photo by courtesy of Leon Photography, St. Louis, Mo.

Reformed Church is proud to be one of the founding members.

"In name of 1,800 faithful pastors and the lay people of our 2,740 congregations, and of thirty-four Evangelical and Reformed chaplains serving in the armed forces, we protest.

"Irreparable damage has been done to Protestantism for, in a familiar pattern, this manual, although officially disclaimed, will long be quoted by extremists to justify their spurious charges.

"Urge you to press, as you are reported planning to do, to learn who wrote it, who approved it and who is responsible and to publish names so these enemies within our gates may be identified to all."

### Dual Ordination

*Ordination.* General Council had before it an inquiry from an E and R minister who serves a church near a large university and who raised the question of securing ordination in the Protestant Episcopal Church in order the better to serve Episcopal students on the campus.

Precedent for such dual ordination was cited in the case of a Methodist minister in similar circumstances who was recently ordained by Episcopal Bishop James Pike of California.

In its reply, the General Council gave two reasons for turning down the request. The seeking of additional ordination, it said, "could be construed as an implied acknowledgment of a deficiency in our own ministerial order."

The council also stated that such action could not be "a positive contribution to the present trend in ecumenical conversation and understanding."

The council's statement made it clear that the negative answer in no way reflected unfavorably on the Protestant Episcopal Church and pointed out that a minister's ordination in the Anglican tradition and "the validity and acceptability of his administration of the sacraments would always be fully recognized by the Evangelical and Reformed Church."

One of the issues involved in the ruling is the question of "apostolic succession," on which the Episcopal Church lays emphasis. By this is meant the belief that by ordination a man becomes a link in the chain of direct succession from Christ's disciples. The General Council contended that "the true apostolic succession is to be recognized wherever the fruits of the Holy Spirit and the works of faith, the labors of love and the patience of hope are found" rather than upon any arbitrarily maintained ecclesiastical succession.

The full text of the General Council's statement on ordination follows:

"General Council views with understanding and commendation the minister's concern to be of service as far as possible to students of Episcopal background. It also registers its profound respect for Anglican traditions, including their claim to a ministry ordained in the 'apostolic succession'; it notes that a minister's ordination in the Anglican tradition and the validity and acceptability of his administration of the sacraments would always be fully recognized by the Evangelical and Reformed Church.

### Apostolic Succession

"However, the General Council does not believe that such an accommodation to the Anglican theory of ordination as is proposed could be a positive contribution to the present trend in the ecumenical conversation and understanding. Despite disclaimers to the contrary, the motives and sincerity of which General Council in no wise questions, such accommodation will be misunderstood. It could be construed as an implied acknowledgment of a deficiency in our own ministerial orders. It could only help to encourage the perpetuation of a theory of 'apostolic succession' which the whole of evangelical Christian tradition denies.

"It would invoke a shadow on the witness which it is believed both the church and the world desperately need, namely that the true apostolic succession is to be recognized wherever the fruits of the Holy Spirit and the works of faith, the labors of love, and the patience of hope are to be found.

"On this basis, the General Council cannot approve the securing of Episcopal ordination by one of our ministers who wishes to continue in our ministry."

*Treasurer Honored.* During its four-day meetings, the General Council took time out to honor Dr. F. A. Keck, who retired as treasurer of the Evangelical and Reformed Church on January 31 and who was the guest of honor at a dinner at which many of the fifty or more E and R churches in the St. Louis area were represented.

A citation, signed by officers of the church and read at the dinner, commended Dr. Keck for the "unfailing devotion" and "unselfish consecration" with which he gave "his talents, time and energy to further the Christian cause in whatever way he could."

### Special Citation

Church officials pointed out that Dr. Keck is probably the only man who ever served as national treasurer of three different Protestant denominations of which he was a member. This unique record was a result of two unions, which have eventuated in the United Church of Christ.

Photo shows Dr. Keck *(second from right)* accepting the citation, which was read by Dr. John W. Mueller *(right)*, second vice president of the Evangelical and Reformed Church and chairman of General Council's committee on finance and budget. Looking on are Dr. L. W. Goebel *(left)*, president emeritus of the E and R Church, who was the principal speaker at the dinner, and President James E. Wagner, who served as master of ceremonies.

Church officials estimated that during his career as denominational treasurer, Dr. Keck handled sums of money that might total $200,000,000. He has been succeeded in his position as treasurer by Charles H. Lockyear, formerly of Evansville, Ind. Mr. Lockyear was elected to the post by the E and R General Synod last July.

General Council adopted a working budget totaling $5,100,000 for 1960 for the boards and agencies of the church that depend on the Apportionment income for their support, and the treasurer was instructed to remit the allotted share to each board and agency in monthly installments. This "guaranteed advance" represents 90.66 per cent of the biennial budget adopted by the 1959 General Synod. T.C.B.

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DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

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|---|---|
| Income for January 1960 | $10,029.36 |
| Income for eight months ended January 31, 1960 | $59,811.45 |

# NEWS WITHIN THE UNITE

## SEMINARY EXPANDS RURAL CHURCH DEPARTMENT

THE Department of Rural Church at Lancaster Theological Seminary, Lancaster, Pa., established in 1949 as the first such department in the Evangelical and Reformed Church, has changed its name to Department of Church and Community, according to a recent decision of the seminary's Board of Visitors and of the Corporation. Dr. Alfred C. Bartholomew *(see photo)*, who has headed the department since its inauguration, will now be known as professor of church and community.

The new department will seek to represent a more forthright coming to terms with the rapid changes taking place in town and country as well as in urban communities, the tendency toward blurring of former sharp distinctions between "rural" and "urban," and the implications of these developments for the effective orientation of the ministry of the church to its community setting. Such courses as "The church and the community" and "The church and urban community agencies" are included in the department.

The new department will continue to maintain the specialized town and country library built up during the years, and students will still have the option of writing theses on town and country subjects. Rural research activities and town and country extension work will be carried on as heretofore, and the various aspects of rural sociology as they relate to the work of the minister in town and country will be taught.

Under the new program, Dr. Bartholomew will continue to serve as mid-Atlantic field representative of the town and country department of the Evangelical and Reformed Church.

## BILL HAYES SPEAKS IN UPSTATE NEW YORK

HAVE the courage to be a Christian missionary among your own acquaintances," Bill Hayes, noted singer and actor, told more than 250 young people who attended an afternoon rally in Utica, N. Y., climaxing the city's observance of National Youth Week. Earlier in the day Mr. Hayes *(see* United Church Herald, *January 21)* had preached the morning sermon at South Congregational Church and was a guest at an after-church coffee hour. That evening he spoke to a large group of adults and young people at Immanuel Congregational Church in Watertown, N. Y.

At the afternoon rally sponsored by the Inter-Church Youth Council of the Utica Council of Churches, Bill Hayes described his trip to Angola, Portuguese West Africa, last fall. He was accompanied on the trip by three members of the Garden City Community Church in Long Island, N. Y., of which he is an active member.

In both morning and afternoon services Mr. Hayes discussed missionary work both at home and abroad. "I believe that every church is a mission," he said. "I believe that every member is a missionary. I believe that every walk of life is an area for mission work if we only realized it."

He told the youth rally to "stand up for your convictions even if it means going against a popular clique." He voiced his belief that a missionary "makes the greatest contribution to the kingdom of God" and he urged the young people to consider becoming missionaries. He ended the rally by singing several traditional hymns in the native language of Angola.

Photo shows Bill Hayes with officers of the Inter-Church Youth Group Jacqueline Bostwick, Judy Wittman, Diane Burhyte and Sandra Terpenning and the Rev. Jackson Takayanagi *(left)*, minister of South Congregational Church.

*Utica Daily Press*

## DAKOTA YOUTH SPONSOR JAPANESE STUDENT

Another link in the friendship between the young people of the United States and Japan is being forged by a young Japanese student, Satoko Ito *(see photo)* of Nagoya, who is attending Yankton College in Yankton, S. D.

Miss Ito's gracious personality with its mixture of shyness and constant good humor has won her a lasting niche in the hearts of her fellow students.

Her coming to this country was due in large part to the good scholastic record achieved by Toshihiro Takami, a Japanese boy who attended a Nebraska college under the sponsorship of the Nebraska Pilgrim Fellowship. In 1958, Toshihiro spent the summer at the Placerville Camp in South Dakota as a missionary. His contribution to the development of the Christian spirit at camp so impressed the South Dakota Pilgrim Fellowship that its members decided to sponsor a similar student at Yankton College.

With the assistance of State Youth Adviser Hubert A. Bahr and the Rev. Bryant Drake, CC secretary for Campus Christian Life, the PF'ers contacted Dr. Angie Crew, a CC missionary teaching at Kobe College in Nishinomiya, Japan. She made the arrangements for Satoko Ito to come to the United States.

Satoko comes from a Buddhist family but she became a Christian during her first year in high school and later attended Kobe College her freshman year. Now a sophomore at Yankton College, she is majoring in social psychology. The South Dakota Pilgrim Fellowship, with the cooperation of Yankton College, plans to help Miss Ito complete her college education.

*Corrigan Studio*

## LAY SCHOOLS OF THEOLOGY ANNOUNCED

A joint brochure announcing the Lay Schools of Theology to be held this coming summer at Lancaster Seminary, Lancaster, Pa., and at Eden Theological Seminary, Webster Groves, Mo., has been released by these two E and R seminaries.

Both schools are open to men and women in the churches who are interested in serious and intensive study of biblical and theological subjects. Dates for the Lancaster School are June 12-18; those for the Eden School are July 17-23. The planning committees suggest that persons living in the East attend the school at Eden and those in the West attend Lancaster.

Courses to be offered at Lancaster are as follows: studies in the mission and message of Jesus, Dr. Paul J. Achtemeier; a study of prophecy, Dr. Donald M. C. Englert; laboratory in human relations and group development, Dr. David J. Wieand. Courses to be offered at Eden are the following: the kingdom of God in the teaching of Jesus, Dr. Richard L. Scheef Jr.; the sacraments, Dr. Elmer J. F. Arndt; the ecumenical church, Mrs. David D. Baker.

*Mahanay*

The library at each school will be open to the summer school students. Photo shows students at work in Eden Seminary library.

Detailed information and enrollment application forms may be secured by writing to the deans: Dr. Lee J. Gable, Lancaster Theological Seminary, Lancaster, Pa.; or Dr. Oscar J. Rumpf, Eden Theological Seminary, Webster Groves 19, Mo.

The forty-seven laymen who attended last summer's Lay School at Lancaster were outspoken in their enthusiasm and recommended that additional schools be held in 1960 so that more laymen could attend. Evidence of the widespread interest in the school came to Dean Gable's attention recently when he received a request for information from a man in Nova Scotia.



*Continued on next page* ▸

## REFORMED ALLIANCE ELECTS E AND R OFFICERS

DR. James E. Wagner, president of the Evangelical and Reformed Church and co-president of the United Church of Christ, was unanimously elected chairman of the North American Area of the World Alliance of Reformed and Presbyterian Churches at the closing session of a three-day council meeting held in Toronto, Ontario, late in January.

Dean Louis H. Gunnemann of Mission House Seminary, Plymouth, Wis., was re-elected a member of the administrative committee of the North American Area, and Dr. Allen O. Miller, professor of systematic theology at Eden Theological Seminary, Webster Groves, Mo., was chosen to head the important theological committee of the North American Area.

Actions of the Toronto meeting included outlining a program of greatly increased theological activity on the part of Presbyterian and Reformed churches in North America. The council, which represents approximately 16,500,000 people of the Reformed heritage in American and Canadian churches, voted to explore ways to initiate theological conversations with a comparable body representing North American Lutherans. Pointing out that such conversations would bring together theologians of the two largest confessional bodies produced by the Protestant Reformation, the council stated that such conversations had no definite goal in view beyond an increase of understanding between Lutheran and Reformed Christians in this hemisphere.

This project will be accompanied by a basic theological study of the Christian in today's world, a topic emerging from the work of the 1959 General Council of the World Presbyterian Alliance, which was held last summer in Sao Paulo, Brazil.

## E AND R HISTORICAL SOCIETY ELECTS OFFICERS

DEAN David Dunn of Lancaster Theological Seminary, Lancaster, Pa., was elected president of the Historical Society of the Evangelical and Reformed Church at a recent meeting of the executive committee held at Elmhurst College, Elmhurst, Ill.

Other officers are Dr. Carl E. Schneider, Webster Groves, Mo., professor emeritus of church history, Eden Theological Seminary, vice president; Prof. Rudolf G. Schade of Elmhurst College, secretary; and Prof. Charles D. Spotts of Franklin and Marshall College, Lancaster, Pa., treasurer.

Dr. Schneider was re-elected librarian of the archives of the society housed at Eden Seminary in Webster Groves, and Prof. Herbert A. Anstaett of Franklin and Marshall College was re-elected librarian of the archives housed in the Fackenthal Library in Lancaster.

Other members of the executive committee, in addition to the officers named above, are the following: Dr. Josias Friedli of Sheboygan, Wis., professor emeritus of Mission House Seminary; Dr. H. M. J. Klein of Lancaster, Pa., professor emeritus of Franklin and Marshall College; the Rev. Dr. Theophil W. Menzel of Manchester, Mich., pastor of Bethel Church; Prof. Lowell H. Zuck, Webster Groves, Mo., professor of church history, Eden Seminary; and the Rev. Robert F. Godfrey of Lincolnton, N. C., pastor of the Grace-Daniel Charge in Southern Synod.

## MRS. HORTON GIVEN COPY OF *THE GREAT COMMAND*

THE "first women" of the American Board of Commissioners for Foreign Missions were brought together in Walla Walla, Wash., recently when Mrs. Douglas Horton, the first woman president of the American Board in its 150-year existence, was presented with a copy of *The Great Command*, by Nard Jones.

*The Great Command* is the story of Marcus and Narcissa Whitman and the Oregon Country pioneers. Sent out by the American Board to the "foreign" land of Oregon in 1836, Narcissa Whitman and Eliza Spalding were the first women to cross the North American continent overland north of Mexico. The rigors of this trek, the work of the missionaries in the new land and its meaning, and finally their martyrdom are well and accurately reported in Nard Jones' book.

Shown making the presentation to Mrs. Horton is Cameron Sherwood *(left)*, Walla Walla attorney and secretary of the Marcus Whitman Foundation. Looking on is the Rev. Franklin R. Elliott, minister of the First Congregational Church of Walla Walla and a member of the Marcus Whitman Foundation's board of directors.

In her acceptance of the gift, Mrs. Horton compared and contrasted the work of present-day missionaries with the work of the Whitmans and their contemporaries. She pointed out that the spirit of helpfulness in the areas "most needed by the people the missionary serves" has always been characteristic of Congregational missions. Along with the Christian message, Marcus Whitman, like his counterparts today, took with him his skill as a physician and his knowledge of agricultural methods and shared them with the people he went to teach. Nard Jones, author of *The Great Command*, is a graduate of Whitman College in Walla Walla, founded in memory of Marcus Whitman by the Rev. Cushing Eells, pioneer minister in the Northwest.

*Lilley*

# BANGOR SEMINARY OBSERVES CONVOCATION WEEK

THE 1960 Convocation Week program at Bangor Theological Seminary, Bangor, Me., marked the fifty-fifth anniversary of the founding of Convocation Week in 1905. More than five hundred persons were in attendance, representing all of the New England states, New York, New Jersey and Ohio, as well as the Canadian provinces of New Brunswick, Nova Scotia and Prince Edward Island.

Dr. Fred Hoskins, minister and secretary of the CC General Council and co-president of the United Church of Christ, was leader of the Beach Quiet Hour, using as his general theme "A shocking gospel."

Bishop Gerald H. Kennedy of the Los Angeles Area of the Methodist Church gave the George Shepard Lectures on Preaching under the general theme "The race that is set before us."

Dr. James Muilenburg, professor of Hebrew and the cognate languages at Union Theological Seminary, New York City, gave the Francis B. Denio Lectures on the Bible using the theme "The biblical understanding of life."

The photo, taken during the Convocation Week luncheon, shows *(left to right)* the Rev. Max H. Webster, minister of the Vermont Congregational Christian Conference; Dr. Hoskins; Bishop Kennedy; Dr. Frederick W. Whittaker, president of Bangor Seminary; Dr. Muilenburg; and Dr. Cornelius E. Clark, minister of the Congregational Christian Conference of Maine.

"The world's most happy fellow is not the one who smokes a regal cigar or drinks the frostiest beer," said Dr. Hoskins at the conclusion of his series of meditations. "Our whole culture must try again. The world's most happy fellow is not the one who makes a god of being religious or of technocracy or of any of the arts. Prodigal society has found it out and had best acknowledge it as fact. One's world does indeed fall apart if it be not connected to life's center of gravity. At the last it is God or nothing. The loving, compassionate, seeking, forgiving God is for both the self-styled good people and for those whom they consider outcasts. He is life's center of gravity," concluded Dr. Hoskins.

# CHILDREN SEND SHEEP TO ECUADOR

ECUADOR and the United Church mission in that South American country seemed especially close to the children in the church school of St. Paul's Church (E and R) in Fleetwood, Pa., on a recent Sunday when they presented a live sheep to real Ecuadorians who were their guests.

The boys and girls already knew a great deal about the Ecuador mission of the E and R Church because a member of St. Paul's, Mrs. Paul H. Streich, together with her husband, has been working in Ecuador for many years. On her visits to the church she showed pictures of her work and told about the boys and girls in South America. That was why some of the church-school classes began saving money to buy one or two—or perhaps even three—sheep as gifts to the Andean Indians.

When Mr. and Mrs. Juan Benalcazar, friends of the Streichs from South America, visited St. Paul's Church, the children were able to present the first of their three sheep to them in person. "Probably the most outstanding lay Protestants in Ecuador" was the way the Streichs described Mr. and Mrs. Juan Benalcazar, who are attending Manchester College in Indiana.

Some years before, Juan had been one of the founders of the primary school at Picalquí, and it was there that he and his wife decided to become Christians and to join the church. Later, they transferred to a Church of the Brethren school near Quito and continued to give valuable assistance to several mission projects there. They taught in Vacation Bible Schools and were helpful in setting up the Student Center at the Uyumbicho Normal School through which Paul and Betty Streich are exercising a ministry of great helpfulness.

Photo shows Mr. and Mrs. Benalcazar receiving their sheep from three young representatives of the church school *(left to right):* Marguerite Anderton, Teresa Noll and Scott Fenstermacher.

# NEWS of the WORLD

## YOUNG PEOPLE PREPARE FOR '60 WORK CAMPS

RNS

PLEASE send me details about work camps in Hong Kong, Malaya, Northern Rhodesia and New York City"—these and similar requests continue to arrive daily in the offices of the Ecumenical Voluntary Service, the Rev. C. Frederick Stoerker reports. An E and R minister, Mr. Stoerker is director of the E.V.S. work-camp program administered by the newly organized National Student Christian Federation in cooperation with the World Council of Churches. It is related to the National Council of Churches.

The director answers these requests with some questions of his own: "Know French? Conversational German, maybe? Interested in relief work among people on the edge of starvation? Able to keep your equilibrium under strained living conditions? Ready to pay your own way?"

If the answers are Yes, it's a good beginning, "but Christian ideals without thorough preparation are not enough," he warns. For this reason, preference in overseas camps is given to young people between 19 and 30 who have had previous experience in one or more of the eight ecumenical work projects conducted by E.V.S. in the United States. Mr. Stoerker also suggests background study on the world areas where campers would like to go in 1961, 1962 or 1963.

Each summer about 1,000 Christian young people from many nations work in teams digging wells and foundations, assisting in relief work, helping inner-city projects, teaching and learning, he says. From New York to Malaya, work campers get new insights into the meaning of Christian service by working together in some forty projects in twenty countries. Photo shows members of an ecumenical work camp in Berlin helping in the construction of a settlement house for Hilfswerk, welfare agency of the Evangelical Church in Germany. Some sixty young people, mostly students, participated in the project sponsored by the W.C.C. Youth Department.

## STRIKING CHAPEL TO DOMINATE W.C.C. HEADQUARTERS

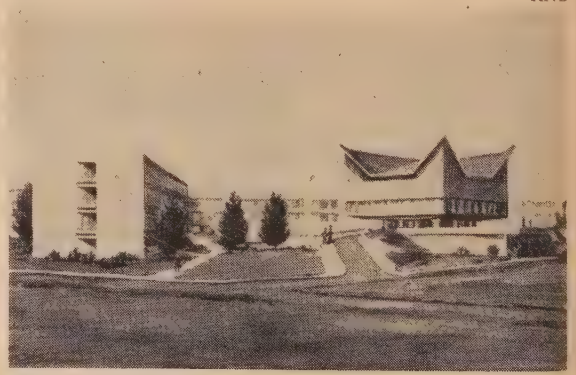
DESIGNS for a striking contemporary-style chapel that will be the focal point of the new $2,500,000 headquarters of the World Council of Churches in Geneva, Switzerland, were approved by the council's executive committee at its recent semiannual meeting in Buenos Aires, Argentina.

Dominating the approaches to the new structure, the chapel will be above ground level. The square plan is set with an angle projecting outward from the lateral administrative block. The chapel's broad areas of glass and concrete are surmounted by a roof in shell concrete and raised upward at each corner, the steep points suggesting dependence on God. This feature is related to the interior illumination and the changing, reflected daylight.

It was announced that the details of the chapel, which will accommodate 400 persons, are still to be decided.

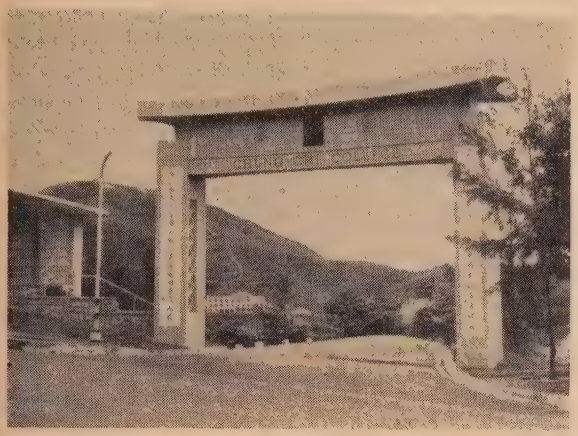
Commenting on the chapel design, Dr. W. A. Visser 't Hooft, World Council general secretary, said: "We believe that the building, with its arresting form, speaks for our time and indicates faith in God and the universal meaning of the gospel for North, South, East and West. The conception, which is not tied to traditional ideas of what churches are like, will make its appeal to people of all continents."

RNS



Dr. Visser 't Hooft said the interior of the chapel will provide a setting where worship can be celebrated in the differing traditions within the World Council. Plans also call for a three-story modern office building on the site.

## CHUNG CHI COLLEGE HOST TO PRESIDENTS



CHUNG CHI College, located high in the hills of Hong Kong, was host recently to a conference of college presidents representing six institutions of higher learning in the Far East that are sponsored or aided by fifty Protestant mission boards in the United States and Canada, working through the United Board for Christian Higher Education in Asia. Through the years this conference has proved to be a valuable forum for discussing and solving mutual problems of Christian higher education in the East Asian countries.

Present at the conference were Dr. D. Y. Lin of the host college; Dr. L. George Paik, Yonsei University, Seoul, Korea; Dr. Leopoldo T. Ruiz, Silliman University, Dumaguete, the Philippines; Dr. Wu Teh-Yao, Tunghai University, Taichung, Taiwan; Dr. Hachiro Yuasa, International Christian University, Tokyo, Japan; and Dr. O. Notohamidjojo, Christian Teacher Training College, Salatiga, Indonesia.

Chung Chi was founded seven years ago by churches and missions and a group of Christian Chinese intellectuals who had taught for years in Christian universities on the mainland. At first buildings were borrowed, but the college now has its own campus in a beautiful valley ten and one-half miles closer to China than the crowded streets of Kowloon, where its first classes were held.

Starting with many part-time teachers, Chung Chi now has thirty-six full-time and thirty-eight part-time teachers. The current enrollment is 502 students, of whom 207 are women—and about 43 per cent are Christian. Chinese is the main language of instruction, although one-third of the classes are taught in English.

Included among the supporting agencies are the American Board of Commissioners for Foreign Missions (CC) and the Board of International Missions (E and R), both of which make substantial contributions annually to the support of the six institutions mentioned above.

## DR. HELFFERICH ELECTED TO C.W.S. CHAIRMANSHIP

RNS

THE Rev. Dr. Reginald H. Helfferich, executive secretary of the E and R Commission on World Service *(second from right)*, has been elected chairman of the executive committee of the Board of Managers of Church World Service. Shown with Dr. Helfferich at a recent meeting of the board are *(left to right):* Dr. R. Norris Wilson, executive director of Church World Service; Dr. Paul B. Freeland of the Presbyterian Church in the U.S., retiring chairman; and Dr. Russell Stevenson, associate executive director.

Funds to support one of the largest rehabilitation projects ever undertaken by the United States Protestant churches were voted February 4 by the Board of Managers. Calling for an investment by the U.S. churches of up to $1,000,000 over a five-year period, Project Doya (a Bengalese word meaning mercy) will be a "professional operation" of rehabilitation for the three million refugees in West Bengal and the Calcutta area.

The board's action followed a report by Dean Herbert Stroup of Brooklyn College in New York *(see page 12)*. He directed a team of experts who recently completed a five-week survey of conditions in the area at the request of Church World Service. Project Doya calls for a variety of educational, economic, medical and vocational training units to be set up in the refugee colonies in West Bengal; new camp centers for resettlement in the Dandakaranya land reclamation area; and a refugee student unit at the University of Calcutta offering vocational, medical and recreational services.

# BOOKS

## THANKS BE TO GOD (The Harper Book for Lent)

**By Robert N. Rodenmayer** *(Harper & Bros., $2.50)*

THANKSGIVING is the answer to fear and an entrance into life. The giving of thanks is the most responsible thing we ever do, the most responsive, the most creative. It is our reply to God the giver. Thanks be to God." Thus Robert N. Rodenmayer concludes *Thanks Be to God,* Harper's Lenten selection for 1960.

It is not a long book, in fact only about 125 pages, but it is one you might hope would be larger or at least hope that the author will pick up his pen again. In an imaginative treatment of the General Thanksgiving in the *Book of Common Prayer,* Dr. Rodenmayer makes this great prayer seem more fitting for our Lenten devotions than almost any other in Christendom. Most of us see Lent in the General Confession, but I rather suspect few of us see it in the General Thanksgiving. Yet in this ancient and beautiful prayer we are brought face to face with all our sins and foibles and we are desperately ashamed how little we have acknowledged God and how far removed we are from the Man he created in his image.

The book has many interesting and refreshingly new illustrations, which will make Lent more meaningful and stimulating for nine out of ten readers. More than that a careful reading can prod a fertile mind.

Glance for a moment at a few of the author's thoughts selected more or less at random: "It is not surprising that a god should be mighty or that God should be Almighty. But it is surprising that God should express his almightiness in being merciful. We need mercy more than we need anything. . . . Ask yourself this question to be answered in your secret mind: what do I want most? The answer to that question is the index of your freedom. . . . What does one live for? . . . That God should love any man is surprising, that he should love all men is more surprising, and that he should continue to do so is the most surprising of all. . . ."

Or examine these penetrating comments: "If you were to die tonight and be presented at the bar of final appeal, what would you plead in your defense? . . . The Christian faith takes a lot of believing. . . . The world is full of lonely people, people who feel unrelated, unwanted, unloved. . . . We get confused sometimes about church work. Basically and continually our proper work in the body of Christ is the round of prayer and praise to Almighty God." What an indictment of my church—and, I am afraid, many of yours. We are so busy doing so much that doesn't matter.

The quotations above happened to speak to my condition. They may or may not have spoken to yours, but I am certain that you cannot pick up *Thanks Be to God* without thanking God and finding much that will speak to "all sorts and conditions of men."

*Joseph D. Huntley*

*Associate minister,*
*Broadway Congregational Church,*
*New York City.*

## I FOUND GOD IN SOVIET RUSSIA

**By John Noble and Glenn D. Everett** *(St. Martin's Press, $2.95)*

AT A recent ceremony in New Bedford, Mass., John H. Noble of Wheaton, Ill., received the Freedom Book Award of the American Heritage Committee for his book entitled *I Found God in Soviet Russia.*

John Noble's parents were born in Germany and lived there at the time of World War I. His father, Charles Noble, was a conscientious objector and served as a Red Cross worker on the Western Front. After the war Mr. and Mrs. Noble came to the United States as missionaries from a small sect called the Reformed Adventist Church to minister to German immigrants in Detroit. They became naturalized citizens. Here, in 1923, their son John was born. Later the older Nobles entered the photography business, which led to their return to Germany as the owners of a camera factory in Dresden. The family was prospering when World War II began. During these years there was little religious observance in the home, and relations with the church were perfunctory. An attempt to get away from the war and to return to the United States failed.

In 1945, when the city of Dresden had been three-fourths destroyed and the Russians had occupied the city, Charles and John Noble were imprisoned. John Noble was a prisoner of the Russians in East Germany for five years, first at Dresden, where he and his father came very close to death by starvation, later at Muehlenberg and Buchenwald. Much of the time they were in solitary confinement.

In 1948 John was sentenced to fifteen years of hard labor at the dread slave-labor camp Vorkuta within the Arctic Circle. He found himself in the company not only of political prisoners of numerous nationalities and religious faiths or of no faith at all, but also of criminals "who would be sent to jail in any other society—murderers, thieves, black marketeers and incorrigible scofflaws."

That John Noble survived the rigors of the Arctic weather under the brutal conditions of the slave camp fills the reader with wonder and all but compels him to accept the author's belief that it was the grace of God and not mere physical stamina to which his survival must be ascribed. By making his whereabouts known to friends in the States (his father had been released earlier while still in Germany) and through the intervention of United States Government officials, he was set free in ten years.

The book is a vivid account of how the author acquired and exercised a deep faith in God who does answer the prayer of the desperate, who does not leave himself without witness anywhere, who often uses the wrath of man to wean the soul from the world of hate. The book must be placed in the category of religious testimony—in this instance a testimony that wells up from a childlike but genuine piety.

*Ralph C. Abele*

*Pastor, Holy Ghost (E and R) Church,*
*St. Louis, Mo.*

## THE MIND OF ST. PAUL

**By William Barclay** *(Harper & Bros., $3.50)*

THIS British author is quite well known in this country for his New Testament word studies and his editorship of *The Daily Study Bible Series.* Most of the chapters here included were originally published as a series on Paul in *The British Weekly.* Using to a considerable extent the word-study method, Dr. Barclay explores Paul's thinking about God, the Incarnation, the work, death and resurrection of Christ, faith, grace, the Holy Spirit, the Second Coming and the church. He traces genetically the origin, development and influence of Paul's theological concepts.

This book does a good deal to bring out the creative character of Paul's mind. He was heir to a two-world background—Jewish and Greek—hence he was destined to form a bridge between them. The dramatic nature of his conversion experience compelled him to view the world in a new light. As Jewish particularism closed doors of opportunity to him, he turned logically to the Gentile world where Greco-Roman universalism opened other doors.

An important aspect of Dr. Barclay's writing is his ability to make the gospel message more relevant to today's world.

*Stiles Lessly*

*Minister,*
*Thomas Memorial Congregational Church,*
*Chicago, Ill.*

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*Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.*

# LETTERS

Pleasant Hill, Tenn.

TO THE CO-EDITORS:

*United Church Herald* continues to be wonderful! We read each issue with profit and inspiration. Just now we are "oh-ing and ah-ing" over that of February 18. We are ardent Norman Cousins fans. Please send ten extra copies of the issue. We want our young people to read his article.

*Paul Reynolds*
*Minister emeritus, the Community Church.*

★

New York, N. Y.

TO THE CO-EDITORS:

I read *United Church Herald* from cover to cover and never fail to find it stimulating.

*Robert J. McCracken*
*Minister, the Riverside Church.*

★

Berkeley, Calif.

TO THE CO-EDITORS:

"What one community has done about 'indecent' newsstand literature" by Richard C. Tobias in the February 4 issue of *United Church Herald* is an article that all members of all churches ought to read. It is the most sane and intelligent discussion of this frequently hysterically-treated subject to appear anywhere and the United Church of Christ can be proud to have it appear in its journal.

*LeRoy C. Merrett, chairman*
*Christian Social Action Committee*
*Arlington Community Church.*

★

Cambridge, Mass.

TO THE CO-EDITORS:

As an ecumenical exchange-visitor from Germany, I read the article "What is Germany doing about anti-Semitism?" in the February 18 issue with great interest. Being very much concerned with this question as a representative of Germany and its churches, I must say that this is the article in the American press that I found to show the most accurate regard for the facts and the deepest understanding for our situation. I can only—as one who has seen the inside of the story until my departure in September 1959—give full emphasis to Dr. Huber Klemme's statements.

Although, according to my knowledge, real anti-Semitism is a rarity among young Germans, the painting of swastikas and anti-Semitic slogans seems to be an outcome of youthful feeling of emptiness so well known to all students of juvenile delinquency. But this shows only the hugeness of the educational task that schools and churches face in Germany. I was especially glad to find this article in *United Church Herald*, as I myself am a member of the Reformed denomination.

*Johannes Goehler*
*Student,*
*Harvard Divinity School.*

★

St. Louis, Mo.

TO THE CO-EDITORS:

After reading the articles on the question of Protestants voting for a Roman Catholic for the presidency, which appeared in the January 21 and February 4 issues in the *Herald*, I wish to state that I have had the opinion for some time that we should not elect a Roman Catholic as President of the United States.

In his article, Dr. Burkle mentions a number of things done by the Roman Catholic Church that would cause one to consider the question that is posed; but then he says they are inconsequential. I disagree with this statement and believe that we should consider them unless we are willing to live under the same conditions that exist in countries that are dominated by the Roman Catholic Church.

It is common knowledge what the conditions are in countries such as Colombia in South America and Mexico. The Catholic Church doesn't seem to be interested in raising the standards of living of the inhabitants but rather in keeping them in ignorance so that the church may better control the people. Tolerance is supposed to be a two-way street, but is the Roman Catholic Church tolerant with the Protestants in Spain? The Masonic Fraternity cannot exist in Spain, but this is not true of the Knights of Columbus in the United States.

In the United States we must be constantly on the alert to keep the Roman Catholic Church from doing things that violate our Constitution. As is stated in Dr. Burkle's article, "Roman Catholic leadership is organized and trained to apply pressure in the form of economic boycott and the like to prevent community practices that it considers immoral or contradictory to true religion."

*Herman H. Gieselmann*
*Member, Bethany E and R Church.*

★

Chicago, Ill.

TO THE CO-EDITORS:

*The following is the text of a letter sent to the National Women's Division of the United Jewish Appeal, which may be of interest to readers of* United Church Herald.

"Dear Friends:

"We commend the World Council of Churches and the Protestant leaders of America for their prompt statements of friendship and empathy with all who are of the Jewish community. The National Fellowship of Congregational Christian Women, a fellowship of more than 700,000 members, wishes to join its voice to that of others to reaffirm its faith in human brotherhood.

"Anti-Semitism is a blight on the pages of history and a sin against humanity. Racism is an untenable concept in today's world. Christians and Jews share a common heritage. That you walk the way of Moses and we of Jesus does not nullify our common faith in the God and Father of us all. To harbor anti-Semitic attitudes is a denial of him whom we Christians acclaim as our Lord. We lament the acts of vandalism, violence and hatred that have occurred anywhere in the world and particularly within our own land, which have brought either fear or discomfort to your community. Let this letter speak to you of our friendship and good will, our common goals in life and our faith in a world freed of malice and force."

*Lillian S. Gregory*
*Executive secretary,*
*National Fellowship of CC Women.*

★

Farmington, Conn.

TO THE CO-EDITORS:

Somewhere in the councils and committees of the United Church of Christ I am sure there is discussion of the realignment of synods, conferences and conventions into new patterns. This inevitably involves us in a consideration of what we are going to do about the Convention of the South, our own segregated jurisdiction in the southeast, when it comes to setting up new geographical units. How are our Negro churches going to be related to the United Church, and to the white units of churches that overlap them geographically or are contiguous to them?

The Convention of the South can remain as it is, a separate, sprawling, segregated convention, existing in the same areas as do white conventions, conferences and synods, with its delegates and staff meeting with white members of the United Church at national meetings.

It could be made into some kind of segregated association in an inclusive Southeast Synod or Convention or Conference. (With Christian, Congregational and E and R nomenclature to consider, it becomes complicated.) Then delegates and staff would associate with white people at the, say, synod level.

Or it could be that local churches, whether Negro or white, could be brought into unsegregated associations and synods so that Negro and white Christians would meet and work together in normal interchurch, association and synodical life. This, in fact, is what happens in the North. We have few really integrated churches, but Negro and white churches participate fully in the life of the association and conference.

I submit that this last is not perfect, but it is far more desirable than the other two



*Continued on next page* ▸

possibilities. To structure units of segregated churches into our new alignments means simply that we perpetuate the old pattern for uncounted years. I am by no means unaware of the subtle, complex and deep problems involved. But I am equally aware that there is something shameful about Christ's church waiting for buses, lunch counters, schools and all other areas of life to be desegregated before it acts—at the tail end of the procession.

We have all been stirred by the manifesto issued by the faculty of Drew Theological Seminary, protesting once again the segregated Central Jurisdiction of the Methodist Church. A timid and evasive report by an investigating committee had stated what everyone knows: that when you structure this kind of segregation into human institutions, it is well-night impossible to get it out.

I, for one, hope very much that in these months to come we may act with some courage and forthrightness on this issue, and not back into the United Church with eyes on the past. If we must pay a price for this, let's consider paying it. Perhaps it would be more honest than to say once again "wait" to Negro Christians who have been waiting for these many years.

*Harland A. Lewis*
*Minister,*
*First Church of Christ, Congregational.*

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# North—South

*(Continued from page 9)*

We ask if their course is one that is calculated to serve native peoples or their own selfish ends? When the question is asked in this way, it normally answers itself, for states are never wholly unselfish in what they do. Why are so few colored leaders trained for the public service? In the face of a set of questions that condemn in advance of a full hearing or imply that failures are by design, the European record falls far short of a program Americans can espouse. Consequently we have been chary about any form of association in the North Atlantic world that might tar us with the same brush.

American reluctance to join Western Europe has come face to face with three imposing factors that throw into question the possibility of any simple choice between Europe and Africa. The first has been with us since Yalta and Potsdam. It is the fact of Soviet imperialism. If the armed forces of the Soviet Union were not poised on the borders of Europe, a choice between Europe and the rising colonial peoples might be theoretically possible. Every polemic that calls upon the United States to support Asia or Africa against Europe, however, ignores the demands placed on American policymakers to thwart Russian dominion in Europe.

Twice in this century, the New World has felt compelled at great price in blood and treasure to redress the balance of the Old. As Archibald MacLeish observed during World War II, debates on foreign policy often separate the pure and the responsible. The pure may be free to espouse unequivocally the cause of the colonial peoples but the responsible, while showing due regard for the interests of new nations and dependent peoples and assisting their cause, must also organize the free world to resist Soviet expansion.

At the moment that old imperialisms are being terminated, a new and more virulent imperialism must be opposed in Europe. In the performance of this task, the United States can hardly rally Western European states in Europe while openly undermining European interests elsewhere in the world.

A second factor is the tragic element in the colonial problem. Algeria is the most poignant example of the conflict of interests between two native groups who have legitimate aspirations and fears but who lack mutual confidence in one another's good will. The settlers fear that self-determination and independence will bring the destruction of a million people; the Arab majority is fearful that laying down their arms will imperil hard-won gains from five years of bitter fighting.

Even while assuming that the tides of history are running toward independence, responsible French leadership must search for political arrangements capable of protecting both sides. As events of recent weeks demonstrate, General de Gaulle must make his way between the two extremes of integration and immediate independence—a course that defies both humanitarianism and selfish French nationalism. In politics and foreign policy, this is often the only course statesmen can take.

A third factor is the staggering burdens that rapid political and economic development entail. Sir Oliver Franks, former British Ambassador in Washington, defines the problem of underdeveloped nations as follows:

"They face a vicious circle. . . . Low living standards and free, broadly democratic societies cannot produce sufficient saving for capital. The circle can be broken in one of two ways. It can be broken by tyranny, which, by enforcing hardships on the people and holding down their standard of living, forces the savings for rapid development, or it can be broken by capital from outside, which gives a free society the chance both to develop and to remain free."

Assuming that outside assistance will be given, the demands for capital far exceed the resources of single nations, even the richest among them. It is frequently said that the United States must carry the major burden in Africa. In fact, our present aid amounts to $15,000,000 annually while the French Government provides $600,000,000 in grants and loans to its African territories, excluding Algeria. Britain contributes $180,000,000, Belgium $75,000,000, Portugal $50,000,000, Italy $7,000,000, West Germany $20,000,000 and the six nations of the European Common Market give $300,000,000 to a special fund for African development.

The largest international investor in Africa's future is the International Bank for Reconstruction and Development with loans of $530,000,000 to countries south of the Sahara and $100,000,000 in North Africa. The Soviet Union has provided credits of $35,000,000 to Guinea and $100,000,000 to Ethiopia. Major U. S. aid includes in millions of dollars, Sudan, 3; Somalia, 1.7; Liberia, 1.5; Ethiopia, 4; Ghana, 1; Nigeria, 1.5; Kenya, .5; Guinea, 1; Central African Federation, .2; plus a scattering of smaller amounts.

It is clear that meeting the economic problems of the new states of Africa and of territories and dependent peoples is a task of the first order. It must be solved on a broad regional rather than a national basis. In the next five years, machinery must be created comparable perhaps to Organization of European Economic Cooperation but hopefully including the United States and Canada as full members. There must be a regional forum where searching questions can be asked and answered. How much can the industrial north channel into the developing countries? What are the appropriate shares for individual nations to bear? There are questions of priority, coordination and programing.

In this new era as colonial responsibilities are ending, the old slogans that divided America and Europe must pass. Both have vital stakes in the future of Africa. Together they represent the sole alternative sources of capital. In Oliver Franks' words: "We shall run into real difficulties about the new economic problems . . . unless we are prepared . . . [to seek] wider objectives, which we must pursue together. . . . This is why I have put first of all the identification of our common objectives."

These common objectives must serve our European allies and no less our new friends in Africa and at the same time be consistent with American purposes. Thus the form of relations with Africa has changed but the needs for reconciling the claims, needs and resources of friends north and south remains the same. Any discussion of Africa must recognize the interdependence of the policies of Europeans, Africans and Americans. It will not do to say that American policy must choose between Europe and Africa for even if we should choose the latter the former's resources, experience and cooperation remain essential to realizing the growth and stability in Africa.

## Calcutta Refugees

*(Continued from page 13)*

were presented in February to the Board of Managers of Church World Service.

1. On our team's recommendation, a Colony Unit will be established in the Calcutta area to aid resettled refugees to achieve more satisfying and fully independent lives. A variety of educational, familial, economic and other services will be provided by the Colony Unit and medical aid will also be made available. Four kinds of medical services rate the highest priority.

### Highest Priority

First, tubercular refugees need help. Tuberculosis is the greatest single problem in the colonies. The incidence of 6 per cent among the refugees compares with 1.5 per cent for the rural Indian population. Second, diphtheria is increasing in severity and mortality among the refugees each year. The materials to immunize each refugee will cost about 21 cents. Third, a mobile laboratory will be furnished so that treatment of hookworm, roundworm and other infections, which now devitalize many refugees, can be administered on the spot. Fourth, a family-planning team supplying both educational and medical services will greatly aid the refugees.

2. Our team also proposed and Church World Service voted that one or more Colony Training Units be established. Such a unit will train refugees for employment in Calcutta's booming industries, thus speeding their economic independence. They will then begin to enjoy some of the satisfactions that derive from economic independence: the opportunity of maintaining their human dignity; the chance to contribute to their children's education; the security to make some provision for old age; the nutrition to build and maintain healthy bodies; the opportunity to enjoy the cultural life of the big city; the responsibility to act as normal citizens. A successful training center would have the potentiality of changing the lives of refugees in dramatic and constructive ways.

3. The team also proposed and the Board of Managers agreed that social welfare and medical activities be instituted and developed within the Dandakaranya Project. These will consist of a camp center, a village center and a medical program. The purpose of these efforts will be to assist the refugees in their adjustment to their new life within the project and to maximize their welfare through services aimed at increasing their income and health.

The significance of the Dandakaranya Project lies largely in its promise. The realization of this promise will take time. Any agency providing constructive services there will compound its effectiveness as the project gains momentum and success.

4. The fourth recommendation approved by Church World Service was that one or more Student Centers be established in connection with the University of Calcutta to assist refugee young men and women studying there. In 1959 there were 133 colleges in the University with an enrollment of more than 92,000 students. The colleges are located in all parts of the state, but the largest concentration of students is in the city of Calcutta and a large proportion of the students are refugees. The College Unit will offer a "book bank," supervised reading rooms, vocational and personal counseling, limited recreation, a subsidized canteen, medical services and bathing facilities.

Obviously a variety of competent persons will be needed for the effective administration of Project Doya. And it is anticipated that international staff and some financial support from European and other churches will be available. Nothing less than the best staff will be appropriate for the wide-scale and terribly complex situation in which the refugees exist. Our personnel will be wholly sympathetic with the general objectives and methods of Church World Service and be able to initiate new ideas and to perceive the total implications of Project Doya.

## Arms Race

*(Continued from page 15)*

fied by giving overriding attention to armaments.

Our first and basic task is to change the conditions that produce unrest, tension and strife. Among these conditions are: gross disparity in living standards in a shrinking and increasingly interdependent world; deep suspicion and distrust arising out of racial and colonial policies; concepts of national sovereignty, independence and self-sufficiency that have been made unworkable by technological advances; inordinate pride in a nation's own way of life, culminating in the conviction that God, or "history," demands victory for itself and the defeat of others; the search for individual self-esteem through identification with the nation's prestige and glory; ignorance of other nations, cultures and ways of life: the weakness of international instruments for cooperation and for peaceful settlement of disputes.

On the basis of the foregoing analysis, the Council for Christian Social Action recommends that members of our churches take the following actions as offering the most hope and as being, at the same time, most faithful to Christian objectives.

1. Urge the United States to persist in the effort to reach multilateral agreement on the cessation of all kinds of nuclear weapons testing. Christians should also work on public opinion, helping to root out any remaining complacency about the testing and the use of nuclear weapons;

2. Encourage our Government to continue negotiations in good faith for general reduction and control of armaments—conventional, nuclear, biological and chemical;

3. Make known that we are willing to pay the cost of whatever conventional arms may be necessary in order—under a general arms reduction agreement—to make it possible to meet military aggression without primary reliance on nuclear weapons;

### International System

4. Work toward an international system of laws, courts and police power on which the nations can rely for protection. One immediate and practical step in this direction needs the support of all citizens; namely, the repeal of the Connally Amendment to the United States treaty of adherence to the World Court. This amendment stipulates that the United States reserves the right to decide if disputes involving it may properly be brought before the Court. The President has asked the Senate to repeal this amendment. Letters favoring repeal should go to Senators and to the President;

5. Help to build the needed international system of protection and cooperation by furthering acquaintance with and support for the United Nations in all its varied work, not as a substitute for national policy but as both a symbol and an instrument of a truly international society;

6. Support increased commercial, scientific and cultural relations between the United States and Communist countries with the object of ameliorating tensions between their peoples;

7. Work incessantly to eliminate the underlying causes of war. In particular, all Christians, whatever their views on armaments, should give vigorous support to measures designed to lift the intolerable handicap that poverty places on the majority of human beings in Asia, Africa, the Middle East and Latin America. A minimum of 2 per cent of the United States' national income should be devoted to this purpose. Christians should incessantly urge this upon their United States Senators, Congressmen and the Administration. Education on this subject should be foremost in our discussions on international relations.

Additional copies of this statement are available from the Council for Christian Social Action, 289 Park Ave. South, New York 10, N. Y., or 2969 West 25th St., Cleveland 13, Ohio. The cost is 5 cents each, 2 cents each for 50 or more copies. A report form, "Christians and the Arms Race: What Do You Think?" for recording opinions and comments on the statement will be sent with each order.

# The United Church in Hawaii

*(Continued from page 21)*

bers are engaged in visitation evangelism, stewardship, missions and Christian education projects. These churches are autonomous, self-directing bodies functioning within the fellowship of the Hawaiian Evangelical Association.

### Important Assets

This organization administers a budget of $188,499, which includes assistance to struggling church groups (by providing leadership, scholarships and ministerial training), Christian education, work with students and educational institutions, pensions for retired ministers and widows of ministers. The association makes available to the churches a staff of well-trained specialists. Strong units of laymen—and women, through the Woman's Board of Missions—are important assets to the work of these churches.

A new Mission Memorial Headquarters, built on five acres of land on one of the choicest locations in the City of Honolulu, was dedicated February 28. It provides a chapel in memory of Mary Atherton Richards, whose leadership and devotion in more recent times carried forward the tradition of the early American Board missionaries. The building includes offices for the staff and conference rooms for the boards and committees. Book rooms will provide many of the churches of the area with religious literature of all types.

### Fitting Memorial

This fitting memorial to the early missionaries was made possible largely through gifts from the descendants of missionary families in Hawaii, devoted and loyal churchmen of the present day. Names such as Richards, Austin, Atherton, Lowrey, Rice and Akaka are still among those of the trustees who administer the business affairs of the Hawaiian Evangelical Association. Other missionary names that still appear among committee members are Paris, Erdman, Damon, Alexander and Bond—further evidence of the continued interest of the descendants of the missionaries in the work of the Hawaiian Protestant churches today.

A fact of significance is the new growth and strength in some of the early Hawaiian churches, such as the Haili Church in Hilo, which has just celebrated its 135th anniversary; the Kawaiahao Church in Honolulu; the Wananalua Church of Hana on Maui; the Waioli Hui'ia Church of Hanalei; and the fine old churches on Molokai—Hoolehua, Kaunakakai, Kaluaaha (Pukoo), Waialua and Kanaana Hou Church at Kalaupapa.

The work on behalf of the victims of Hansen's disease—begun at Siloama, then moved to Kalaupapa—was the first religious work ever conducted for leprosy patients in the islands.

The Hawaiian mission was first launched to bring the Christian religion to the Hawaiian people. But as subsequent immigration brought new settlers to Hawaii, Congregational leaders were quick to respond to the need of serving these different language and racial groups. First came the Chinese in 1852, then the Japanese in 1885. In the late 1800's and the early 1900's came Koreans, Portuguese, Filipinos, Samoans and others.

### Interracial Churches

As a result, many of the churches of the Hawaiian Evangelical Association are now interracial. Some were created by mergers of racial groups such as Ewa and Waialua on Oahu and Kalahikiola on Hawaii. Some, such as the Church of the Crossroads in Honolulu, were founded as interracial churches. Other strong churches, such as Central Union, are rapidly becoming interracial as business and community leaders of all races become part of its active membership.

When those early missionaries were commissioned at Park Street Church in Boston before their departure for Hawaii, they were instructed by the American Board: "Open your hearts wide and set your marks high." Their aim was to be "nothing short of covering the islands with fruitful fields and pleasant dwellings and schools and churches, and of raising up the whole people to an elevated state of Christian civilization."

The early missionaries have been criticized by many writers and for various reasons. In the first place, their moral and ethical standards went counter to the interests of foreign nationals and to the low moral standards of many business interests. "The missionaries fought injustice, arrogance, selfishness, licentiousness and ambitions directed against Hawaii's independence," Judge Walter F. Frear wrote in his *Anti-Missionary Criticism with Reference to Hawaii.* The accusation that the missionaries "stole the land" is answered in a careful study of the record of land transactions by Jean Hobbs in *Hawaii—a Pageant of the Soil,* from which any honest searcher for truth can find the true facts documented.

Hawaiian missionaries and the early Hawaiian Christians felt the need to share their new-found faith and, in 1833, investigated the possibilities of sending a mission to the Micronesian Islands. In this mission, which was actually launched in 1853, about ninety-seven Hawaiians and American Board missionaries joined forces in a mission that is still active today and in which the Hawaiian Evangelical Association still has representatives at work.

### Great Debt

A partial summary of the contributions for which the missionaries to Hawaii were responsible will help to indicate our very great debt to them. In addition to producing a written Hawaiian language and printing the first pamphlets and books on the island, they wrote, translated and published most of the early public-school texts on all subjects. They founded the American Seamen's Friends Society and published the first Hawaiian magazine in January of 1843.

They wrote the first Hawaiian dictionaries, translated the Bible and many of the classics, wrote and translated innumerable hymns. Early missionaries served as trustees of Kamehameha Schools after being instrumental in their founding. Several were outstanding agriculturists in coffee, sugar and pineapples; others were school teachers and principals, mission administrators. One was a member of the Privy Council and at one time, another served as First Justice of the Supreme Court.

### True Religion

The mission had strong supporters among the royalty, the captains of sailing vessels and foreign residents of Hawaii. Two of the latter—John Young and Captain Thomas Jones of the U.S. sloop of war *Peacock*—were part of a group that studied the work of the mission. The report of these gentlemen is an interesting part of the mission's historical record. Captain Jones wrote: "Not one jot or tittle—not one iota derogatory to their character as men, as ministers of the gospel of the strictest order, or as missionaries—could be made to appear by the united efforts of all who conspired against them."

The closing paragraph of John Young's testimonial is most significant: "I rejoice that true religion is taking the place of superstition and idolatry; that good morals are superseding the reign of crime; and that a code of Christian laws is about to take the place of tyranny and oppression. These things are what I have long wished for, but have never seen till now. I thank God that in my old age I see them."

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**Dean Pearson Reprints**

*A four-page reprint of the article by Dean Roy Pearson titled "My reservations about voting for a Roman Catholic for U. S. President" is available at $3.50 per hundred or 5 cents each from* United Church Herald, *297 Park Ave. South, New York 10, N. Y.*

# OBITUARIES

THE REV. MARION WALKER COE, a former minister of Central Square Congregational Church, Bridgewater, Mass., died in Baltimore, Md., on January 3. His age was 66.

The son of the Rev. and Mrs. Samuel Walker Coe, he was educated at Western Maryland College, the University of Maryland Law School and Boston University. Prior to his Bridgewater pastorate, he had served the Congregational church in North Carver, Mass., for ten years.

Survivors include his widow, Anna; two daughters, Mrs. J. Thomas Pumphrey and Mrs. Robert Stoll; a sister, Mrs. E. Wilbur Stoll; and three brothers, Samuel E. Coe, the Rev. Dr. Robert Wood Coe, executive secretary of the Massachusetts Bible Society, and the Rev. Dr. Albert Buckner Coe, former minister and president of the Massachusetts Congregational Christian Conference and former moderator of the CC General Council.

MRS. AUGUSTA FLOHR of North Industry, Ohio, widow of the Rev. S. J. T. Flohr, died January 30 at the age of 87. Mr. Flohr served several E and R churches in Ohio, the last of which was Mt. Eaton-Brewster Charge, Southeast Ohio Synod, where he was for thirty-four years. Mrs. Flohr is survived by a son and a daughter.

THE REV. ARNO H. FRANKE, pastor of Waterloo Charge, South Illinois Synod, died on February 11 at the age of 65. Educated at Elmhurst College and Eden Theological Seminary, he was ordained in 1917 and served as a chaplain during World War I before accepting a pastorate in Iowa. Later he served churches in Wisconsin and Missouri. He is survived by his widow and a daughter.

THE REV. PAUL HERMAN FRANZMEIER, Norwood, Minn., pastor of Norwood-Chaska Charge, Northern Synod, died January 26 at the age of 57. Educated at Mission House College and Mission House Seminary, Mr. Franzmeier was ordained in 1929. He served churches in Wisconsin, Iowa and Minnesota. He also served as vice president of Northern Synod. Mr. Franzmeier is survived by two sons.

THE REV. DR. GEORGE W. GOEBEL, retired E and R clergyman of Elmhurst, Ill., died February 5 at the age of 88. Educated at Elmhurst College, Eden Theological Seminary and Presbyterian Theological Seminary, Chicago, Ill., and ordained in 1892, Dr. Goebel served churches in Ohio, Kentucky and Illinois. He received the Doctor of Divinity degree from Elmhurst College. He is survived by a son and a daughter.

Word has just been received by *United Church Herald* of the death of DR. FREDERICK L. HALL of Wallingford, Conn., former superintendent of the Ohio Conference of CC churches. His age was 80.

THE REV. DR. HENRY NEVIN KERST, retired E and R clergyman of Canton, Ohio, died January 28 at the age of 86. Educated at Heidelberg College and Heidelberg Seminary, Tiffin, Ohio, he was ordained in 1900 and served three pastorates in Ohio before his retirement in 1947. His last pastorate, Trinity Church, Canton, continued for twenty-nine years. In 1920 Heidelberg College conferred on him the degree of Doctor of Divinity.

For twenty-five years Dr. Kerst was a member of the Board of Home Missions of the former Reformed Church in the United States and held a similar post with its successor, the Board of National Missions of the Evangelical and Reformed Church. He served as president of the Ohio Synod of the former Reformed Church, as delegate to General Synod five times and as a representative to the Federal (National) Council of Churches. Two daughters survive. The Rev. Richard N. Davis, pastor of the mission church at Clearwater, Fla., is a grandson.

MRS. LOLA BUTLER LEIBY, wife of the Rev. Amandus S. Leiby, retired E and R clergyman of Easton, Pa., died January 20 at the age of 70. Mr. Leiby spent his entire min-


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istry in Pennsylvania, where Mrs. Leiby served a term as president of the Women's Guild of Eastern Pennsylvania Synod and as delegate to the quadrennial convention of the Women's Guild. Besides her husband, Mrs. Leiby is survived by two sons: the Rev. Francis A. Leiby, pastor of Salem Church, Jacobus, Pa., and the Rev. Stanley B. Leiby, pastor of Memorial Church, Easton.

THE REV. DR. JOHN LENTZ, retired E and R clergyman of Collegeville, Pa., former first vice president of the Evangelical and Reformed Church, died February 1 at the age of 79. A graduate of Ursinus College and of the former Ursinus School of Theology, Allentown, Pa., he was ordained in 1906 and spent his entire ministry in Pennsylvania, until his retirement in 1946. During his eighteen-year pastorate at Trinity Church, Collegeville, he also served as college pastor for Ursinus College, which in 1930 awarded him the Doctor of Divinity degree.

For many years Dr. Lentz was a member of the General Council of his denomination. He was a member of the Board of Visitors of Lancaster Theological Seminary and a delegate to the Alliance of Reformed and Presbyterian Churches. One son survives.

MRS. FRANCES CUMMINGS RATCLIFFE, widow of the Rev. Charles A. Ratcliffe, a Congregational Christian minister, died February 2 in Wareham, Mass. She was 92 years old.

Born in Boston, she attended school in Reading, Mass., and soon after graduation she went as a missionary to Angola, Portuguese West Africa, where she taught for two years in a mission school. En route to the mission field she met Mr. Ratcliffe and they later married.

Because of her health they were forced to return to the United States and Mr. Ratcliffe served churches in Maine and Massachusetts. His last pastorate was in Nantucket, Mass., where he died in 1927. Mrs. Ratcliffe continued to reside there until five years ago. She is survived by two daughters, one sister and six grandchildren.

Word has just been received by *United Church Herald* of the death of THE REV. GORDON C. SPEER, minister of the Congregational Church in Ypsilanti, Mich., since 1938. Mr. Speer was born in 1889 in Peterborough, Ontario, Canada. He is survived by his widow and two children.

THE REV. WILLIS K. WILLIAMS, retired CC minister, died January 22 in Tampa, Fla., at the age of 72. Born in Carlisle, Pa., he received his education at Wittenburg College and Capitol Theological Seminary. He served churches in Michigan, Minnesota, Iowa and Illinois before going to Florida in 1951 as minister of the First Congregational Church in Orange City. His widow and a son survive.

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# Church and Ministerial RECORD

## E and R Address Changes

ANSLEY, ELMER F., St. Louis, Mo., to 600 W. 116th St., Apt. 122, New York 27, N. Y., associate director, Dept. of Administration and Leadership, National Council of Churches.

BECK, EDWIN A. (E), Grosse Pointe Park, Mich., to 2322 Kline Ave., Cincinnati 11, Ohio.

HOFFMAN, THOMAS E., 713 Center St., Bethlehem, Pa., (change of residence).

HOHMAN, HAROLD W., Bensenville, Ill., to 215 N. Slate St., Culver, Ind., pastor of Grace.

IRION, PAUL E., Chicago, Ill., to 330 College Ave., Lancaster, Pa., professor of pastoral theology, Lancaster Theological Seminary.

KIEWIT, PAUL B., 403 18th St., N.W., Massillon, Ohio, (change of residence).

LANDGREBE, LOUIS P., Woodland to 2136 Park Ave., San Jose, Calif., (on leave of absence).

MIMLITZ, JOHN M., Granite City, Ill., to Dubois, Ind., pastor of St. Peter's.

NACE, OLIVER W., Selinsgrove, to 5 S. 4th St., Coplay, Pa., pastor of Trinity.

NISI, FREDERICK J., Warsaw, Ill., to Bayard, Neb., pastor of Zion.

PUROFF, THOMAS C., 424 Dryden Rd., Ithaca, N. Y., missionary in training, (new).

SCHROEDER, PAUL M., 175 Highland Parkway, Rochester 20, N. Y., (correction).

TIEMEYER, THEODORE N., Belleville, Ill., to 12230 S.W. 68th St., Miami 56, Fla., pastor of Christ Congregational.

VAN DYCK, THEODORE H., San Bruno, Calif., to 1720 Chouteau Ave., St. Louis 3, Mo., assistant secretary, Commission on World Service.

WILLIAMS, OWEN T., 2616 E. 127th St., Cleveland 20, Ohio, pastor of St. Paul's, (new).

Code: E—Emeriti, retired or disabled.

## CC Calls

BYERS, JOHN M., assistant superintendent, Ohio Congregational Christian Conference, to First, Sylvania, Ohio.

HARDINA, ROBERT F., to minister of Christian education, Payson Park, Belmont, Mass.

KRUENER, HARRY K., dean of the chapel, Denison University, Granville, Ohio, to minister, Plymouth, Brooklyn, N. Y.

MC CALL JR., CLARENCE F., Oak Park, to minister and superintendent, Illinois Congregational Christian Conference.

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WARKE, THOMAS K., Hudsonville, to Union City, Mich.

WIGFIELD, G. DEWEY, Second, to assistant, Pilgrim, Toledo, Ohio.

## CC Resignations

MILLIKEN, LOWELL, Fairport Harbor, Ohio.

O'NEILL, C. A., New Rome and Monroe Center, Wis., to retire.

## CC Installations, Ordinations, Recognitions, Anniversaries

CHURCH OF CHRIST, Norfolk, Conn., 200th anniversary.

DRAKE, FRANCIS A., installation, pastor and teacher, First, Leverett, and Central, New Salem, Mass., February 14.

FIRST, East Chicago, Ind., 70th anniversary.

FIRST, Rapid City, S. D., dedication, January 17.

HAWAIIAN EVANGELICAL ASSOCIATION, dedication, Mission Memorial Buildings and Richards Memorial Chapel, Honolulu, Hawaii, February 28.

KAMRATH, DALE F., Baptist, installation, Federated, York, Neb., January 10.

MOORE, DAVID E., installation, Church on the Hill, Lenox, Mass., January 24.

ORCHARD RIDGE UNITED CHURCH OF CHRIST, Madison, Wis., dedication, December 13.

POLHAMUS, MRS. GLADYS M., ordination, First, Otis, Mass., February 7.

RITCHIE, MILLER A. F., inauguration, president, Pacific University, Forest Grove, Ore., March 6.

SCHLARETZKI, WALTER, recognition, Stillman Valley, Ill., February 7.

SOUTH, Hartford, Conn., cornerstone laying, February 21.

STEUBEN, WIS., 60th anniversary.

WOLFF, RICHARD A., installation, First, Bristol, Conn., January 24.

WOODS, HAROLD W., installation, Bloomfield, Pittsburgh, Pa., January 11.

ZIMMERMAN, HERBERT S., installation, First, Mott and Regent, N. D., November 9.

## E and R Installations

BAUMAN, GLENN E., United, Midland, Mich., February 14.

DETROY, KARL M., Glencoe-Hutchinson Charge, Northern Synod, January 17.

GERHOLD, ARTHUR T., Doylestown-Mt. Zwingli Charge, Northeast Ohio Synod, February 7.

GROFF, WILLIAM H., Zeltenreich, New Holland, Pa., January 31.

HUEBSCHMANN, HERBERT J., Frieden's, Milwaukee, Wis., February 7.

MARKS, CARL K., St. Andrew's, Richmond, Va., February 7.

MAYER, DONALD E., Trinity, Mexico, Mo., February 7.


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MEYER, A. B., St. John's, Amazonia, Mo., February 7.

OTTE, PAUL E., Minnesota Lake Charge, Northern Synod, January 24.

PERGANDE, NEIL J., Community, Richville, Ohio, January 31.

WILLIAMS, OWEN T., St. Paul's, Cleveland, Ohio, January 31.

WIMMLER, THEODORE C., Calvary Community, Maywood, Ill., January 3.

### E and R Ordinations

PUROFF, THOMAS C., Oakley Church, Cincinnati, Ohio, September 13, 1959.

### Newly Vacant E & R Pulpits

*Midwest Synod*—Peace Church, Elkader, Iowa, (associate pastor).

*Northern Synod*—Zion, Brownsville; Millville-Theilman Charge; Norwood-Chaska Charge, Minn.

*Northwest Ohio Synod*—Emmanuel, Sandusky.

*South Illinois Synod*—St. Paul's, Pinckneyville; Waterloo Charge.

*Susquehanna Synod*—Grace, Mt. Carmel, Pennsylvania.

*West New York Synod*—St. Stephens, Millersport; St. Peter's, North Tonawanda; Salem, Tonawanda, (assistant pastor), New York.

### Received into E and R Membership

WILLIAMS, OWEN T., Cleveland, Ohio, by Northeast Ohio Synod from the Congregational Christian churches, November 19, 1959.

### E and R Congregations Dissolved

ST. JOHN'S, Elliottsburg, Pa., by Mercersburg Synod, January 17.

ST. PAUL'S, Rockland Mills, Va., by Potomac Synod, February 1.

### E and R Deaths

FRANZMEIER, PAUL H., Norwood, Minn., pastor of Norwood-Chaska Charge, January 26.

GOEBEL, GEORGE W., Elmhurst, Ill., in retirement, February 5.

KERST, H. NEVIN, Canton, Ohio, in retirement, January 28.

KUHN, ERNST A., St. Joseph, Mich., in retirement, January 19.

LENTZ, JOHN, Collegeville, Pa., in retirement, February 1.

### Clothing Centers

Church World Service, a general department of the National Council of Churches, has moved its offices to 475 Riverside Drive, New York 27, N. Y.

However, clothing contributed for relief purposes should not be sent to this address. Clothing collections should still be sent to one of the following C.W.S. centers: 110 East 29th St., New York 16, N. Y.; New Windsor, Md.; Nappanee, Ind.; 4165 Duncan Ave., St. Louis 10, Mo.; 919 Emerald Ave., Modesto, Calif.


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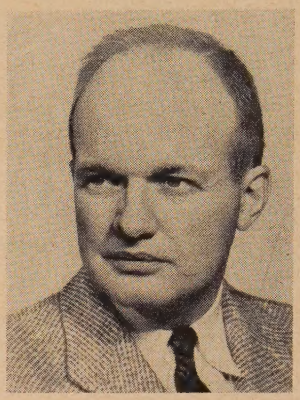

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